

The Womens Missionary Magazine

of the United Presbyterian Church

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The Annual Convention of the Women's General Missionary Society

New Concord, Ohio June 13-16

Welcome to Muskingum Presbyterial

By MRS. C. M. LAING President Muskingum Presbyterial

THE Muskingum Presbyterial extends a most cordial welcome to the W. G. M. S. Convention to meet in New Concord, Ohio, June 13-16.

It has been twenty-five years since the women of Muskingum Presbyterial have enjoyed the honor and privilege of being hostess to the Annual Convention. The guests for whom we are preparing with happy anticipation are those with whom we delight to fellowship—co-workers in God's Kingdom bound together in the common purpose of extending that Kingdom to the utmost ends of the earth.

Throughout the years of its history, our Presbyterial has contributed to that common purpose in the enlargement of its missionary horizon. At present, we are represented in India by Miss Laura Reynolds and in Egypt by Miss Mary Lyon

Thompson, LL.D., in whose support we share.

Today throughout the world to those whose spiritual vision has remained unblurred midst the confusion of this hour in history, there has come a realization of a new era ahead for all whose will it is to obey The Master's Great Commission. Are we ready to accept the challenge?

One outstanding purpose of our meeting in convention is *to prepare* to enter into new and wider opportunities in a manner befitting those to whom Our Heavenly Father has entrusted fields of service strategically important. Let us appreciate more deeply the privilege that is ours in belonging to an organization which is one of God's instruments in keeping on "the light all over the world."

History of Muskingum Presbyterian

By MISS MARGARET BARNETT

IN May, 1919, Muskingum Presbyterian entertained the W. G. M. S. for its thirty-sixth annual convention in Cambridge, Ohio. World War I had come to an end a few months before, and the theme for the convention was "Victories of Peace."

Twenty-five years later the W. G. M. S. is again coming to Muskingum presbyterial, this time to Muskingum College and New Concord. We are in the midst of World War II. The knowledge of the Lord has not covered the earth, and yet we are looking forward to victories of another peace, believing with John that "This is the victory that overcometh the world, even our faith."

The president of the convention twenty-five years ago, Mrs. O. H. Milligan, delivered her address on the convention theme. Since many things in her address are as true today as then, it is fitting to mention a few of them. She said in part: (quoting from the Cambridge Daily Jeffersonian, May 17, 1919) "As Christians we believe that the world has no greater blessing coming than the gospel of Christ brings, and the church no greater task than spreading that gospel. The moment of triumph for the church will be when it shall be declared, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.' This is the supreme victory of peace."

"The United Presbyterian church is not the whole army of the Lord, but one of its divisions."

"May we not learn from the army

and navy recruiting plans that people really want to undertake difficult tasks. Instead of telling women that very little will be expected of them in the missionary society, talk of the actually big things Jesus Christ expects of them."

"This is a day of opportunity. What are you ready to do? Enlist yourself. Recruit every woman. Victory draws near."

The theme for this year's convention in 1944 is "Praise Him." Does this seem a strange theme for a world at war? No, the Christian world surely has much reason to praise Him. United Presbyterian women who are members of missionary societies have reason to praise Him. Perhaps the advance from year to year has not been marked, but there has been an advance.

From the information at hand, it is not quite clear just when Muskingum presbyterial was organized, but the first society, First Cambridge, was organized in 1874, and the first Muskingum presbyterial convention must have been held in 1881. At this time, according to an old record, there were six societies — First Cambridge, Washington, New Concord, Lebanon, Antrim, and Fairview.

According to the Statistical Report for last year there are sixteen women's societies, ten young women's, and eight junior—making a total of thirty-four. Of the six societies which started the presbyterial, Fairview no longer exists, but in addition to these there are societies in the following churches:

Bloomfield, Second Cambridge, Londonderry, Mount Hermon, Mount Perry, New Salem, Northfield, Rix Mills, and Zanesville.

The total membership for the presbyterial is given as 886. Last fall the thank offering amounted to \$3155.72 and there were fourteen senior life members, three junior, and one life director (in memoriam).

Even a brief history of Muskingum presbyterial should make some reference to a revival which started in Muskingum College in 1887. A Y. W. C. A. convention was being held, and the work of the Holy Spirit was very evident. Enthusiasm spread from the college to the United Presbyterian church in New Concord of which Dr. David Paul was pastor. He was ill at the time and sent for Dr. J. W. Martin of North Salem, father of Dr. Howard Martin, to take charge of these special meetings in the New Concord congregation. (Meetings were held twice a day for at least four weeks.) From New Concord the revival spread over much of the presbytery, including Bloomfield, where Dr. James P. Lytle was pastor, and Rix Mills, whose pastor was Dr. John Comin. At this time many of the Y. P. C. U. organizations were started over the presbytery and interest in missions was definitely increased.

For many years Muskingum presbyterial supported Miss Anna Y.

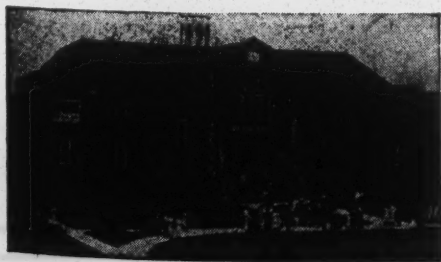
Thompson in Egypt. Miss Thompson's father was pastor at Clearfork in Guernsey county, Muskingum presbytery, when she went to Egypt in 1871. For a few years she was in the Fayoum and lived with Dr. Harvey's family, but the greater part of her life was lived in Cairo. She went about the city starting work among the women, holding women's meetings. Then evangelists would take up the work. Now there are at least eighteen churches in Cairo. She taught many of the pre-ministerial students in the Theological Seminary how to sing. She also had a great deal to do with revising the church psalter and in directing the Christian Endeavor. She died in 1931 at the age of eighty years.

Our presbyterial now supports Miss Laura Reynolds, a graduate of Muskingum College, in her work in India, and partially supports Miss Mary Thompson, LL.D., in Egypt.

The officers, local committee, and members of Muskingum presbyterial are happy to welcome the W. G. M. S. to New Concord. May the spirit of praise fill the entire convention.

"O praise the Lord, all ye nations; praise him, all ye people.

For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." Psalm 117.



Gymnasium



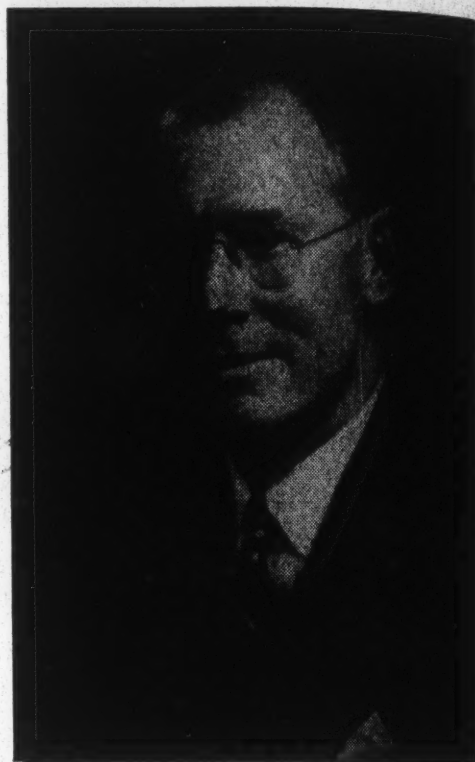
Cambridge Hall

New Concord United Presbyterian Church Historical Sketch

By HENRY S. EVANS, D.D., Pastor of the United Presbyterian Church, New Concord, Ohio

THE New Concord United Presbyterian Church is the direct descendant of the Crooked Creek Associate Reformed Presbyterian Church. It was organized, according to Glasgow's *Manual of the United Presbyterian Church*, in 1806. Early in that year, the Rev. Abraham Craig was called from the Cynthiana congregation in Kentucky to become pastor of the Rush Creek and Jonathan's Creek A.R.P. churches in Perry County, Ohio. During the Summer of that same year, Mr. Craig was journeying along the old Wheeling Road that followed the ridge south of New Concord, and stopped over-night in the home of a Mr. Walker. Mrs. Walker, in conversation with Mr. Craig, learned that he was a Presbyterian minister. She and her husband urged him to stay over the Sabbath and conduct a religious service, which he agreed to do. They passed the word around the neighborhood and so held the first service of the present organization in the Walker home.

It is not known exactly how long Mr. Craig continued to preach at irregular intervals in the homes of the community. An early record lists him as pastor from 1806 until 1823. When the weather permitted, it was their custom to meet in a "tent" back of Joseph White's barn on property adjacent to what is now the Muskingum Fruit Farm. Some one has described their "tent" as consisting simply of an elevated



Henry S. Evans, D.D., Pastor of the United Presbyterian Church, New Concord, Ohio

platform for the minister where he could be seen and heard by all; a board nailed to a tree to support the Bible; a few crude benches for seats; and some boards overhead to protect the minister from sun and rain. With such accommodations, they would worship for a large part of the day.

After using the "tent" for awhile, a crude log church was built in a most secluded spot about a mile southwest of New Concord. After a few years, a red brick church was erected across the ravine from the original building. The first public school in New Concord had been built upon the site of the present

P. Church. By 1851, the school building was in such a deplorable condition that the school directors were glad to sell it to the members of the Crooked Creek Church who had it torn down and a neat frame building erected. This building, remodelled occasionally, served until 1922 when it was removed to make way for the present building.

Mr. Craig remained pastor of Crooked Creek until 1823. He refused to yield to the authority of synod and was finally suspended for insubordination. The next pastor was the Rev. David Proudfit. The "Annals of the American Pulpit" states that he was a very successful pastor, and "especially felicitous with persons whose conscience was burdened with a sense of sin." He is buried in Crooked Creek cemetery, and his gravestone informs us that he faithfully preached the Gospel for thirty-four years, with the exception of two Sabbaths. After a vacancy of five years, the Rev. Johnston Welch served as pastor for one year. He resigned to become president of Franklin College.

Rev. Benjamin Waddle became pastor in 1836 and served in that capacity for twenty-two years. To him belongs the distinction not only of having had the longest pastorate of any of the New Concord ministers, not only of being the founder of Muskingum College, but also of having been instrumental in moving the Crooked Creek Church into town. In 1850, an Associate Presbyterian congregation was organized of which the Rev. John M. Henderson was pastor. In 1859, Dr. Waddle and Mr. Henderson both resigned in order that the two con-

gregations might be merged into the United Presbyterian Church.

There are continuous Session minutes from May, 1848 in the possession of the congregation. There is also a book that carries the record back to 1832, of which the church has not been able to secure possession. In these Minutes, there is no slightest reference to the move into New Concord. Concerning the union of the two churches in 1859, it is simply stated that both ministers preached. Dr. Waddle's text was Jer. 8:22—"Is there no balm in Gilead, is there no physician there?" Mr. Henderson took his text from Isaiah 12:3—"Therefore with joy shall ye draw water from the wells of Salvation." For the sake of the union, both of them shortly moved to other fields.

The clerk of Session apparently considered such matters unimportant. He was kept busy recording the results of investigations into the misconduct of the church members. Any rumors of fighting, drunkenness, dancing, breaking the Sabbath, visiting other churches, profane swearing, or irreverence in church were promptly and thoroughly investigated by the elders. The guilty parties were summoned before the Session, tried as before a court of law, admonished there, and publicly read out before the congregation. There is some edifying correspondence, evidently supervised by the Session, between two men who had quarreled and were reconciled in 1848. There is among the Session records a receipt from the janitor acknowledging payment of \$15.32, part of

(Continued on Page 571)

Muskingum College

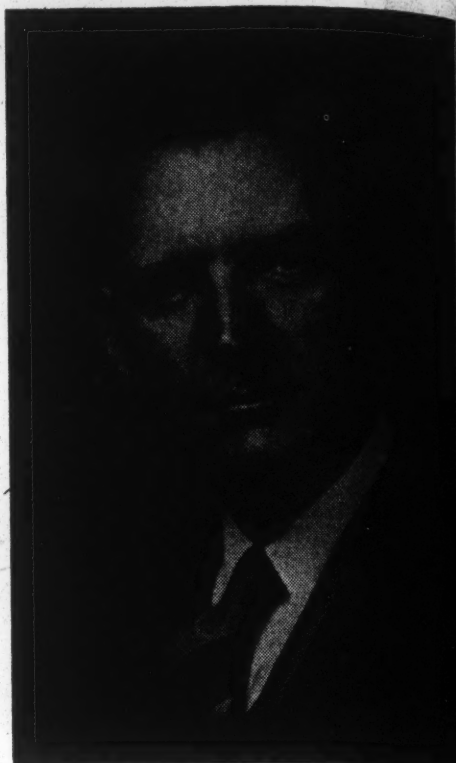
By ELWIN R. McRAY

MUSKINGUM COLLEGE, now completing its 107th year of service in the preparation of youth for responsibility and Christian leadership and citizenship, came to its present standing as an educational institution after decades of alternate reverses and triumphs. Its leaders, particularly during the past 40 years, have prided themselves in developing a college that has kept abreast of the times, yet at the same time maintained a background of Christian fundamentals.

On a summer evening, 107 years ago, the Reverends Benjamin Waddle and Robert Wallace sat outdoors at New Concord, Ohio, discussing the possibility of having an institution of higher learning in the town. The idea grew and soon seven trustees were appointed to obtain a charter. This charter was granted March 18, 1837, and shortly after Martin Van Buren assumed the office of President of the United States, Benjamin Waddle became the first president of Muskingum College.

The school was founded as a liberal arts college. Seventeen students were enrolled under three departments—one of moral philosophy, one of mathematics and one of languages. The professor of mathematics taught natural science in addition to mathematics, and the professor of languages taught Greek, Latin and English grammar.

Had liberal arts not been the aim, the history of the school might have read much differently. On three occasions, a physician tried to interest



Robert N. Montgomery, D.D.
President of Muskingum College

the trustees in starting a medical school. At another time the board refused an invitation from the University of Chicago to become an affiliated institution. At still another date the faculty, fearing for the future of the school as a college, petitioned the board to make it a senior college. The board, determined to carry out the initial purpose of the founders, replied, "Either remain a college, a liberal arts college, or we discontinue."

For the first seventeen years Muskingum was not a coeducational institution. In 1854 a "Female Seminary" which had been in existence for three years was merged with the college, and "male and female pupils were classed together at the discretion of the faculty."



Brown Chapel, Muskingum College New Concord Ohio

Whether the girls were considered more easily taught, less important, or more in need of encouragement is not made known in the records which set tuition for men at \$10 a term while "females" had to pay only \$8.

At the time of its founding, Muskingum was chartered as an institution "free from influence of party or sect" by Christians of different denominations. It remained non-sectarian for the first 40 years of its existence. Those were hard years financially and more than once the sale or removal of the school was a major issue. It was partially for financial reasons and also for leadership that in 1877 the college came under the jurisdiction of the United Presbyterian Presbyteries of Muskingum and Mansfield, who managed affairs until the Synod of Ohio assumed control in 1883.

Up to 1877, Muskingum had been under eight presidents and was then under the guidance of Dr. David Paul, who served from 1865 to 1879. He was followed by Dr. F. M. Spencer, whose presidency was marked by a definite advance financially and an increase in attendance. Under the direction of these men and particularly during the presidency of Dr. Jesse Johnson, who served from 1893 to 1902, the college continued to grow slowly until by 1903 the treasurer reported an endowment of \$38,795, property worth \$33,000 and a debt of only \$2,500. There were less than one hundred regular students.

On August 1, 1904, the late Dr. J. Knox Montgomery, Sr., took up the duties of president. His report to the board of trustees in June,

1905, was inspiring. If the discouraged group of trustees who almost despaired of finding a president, could look today upon Muskingum College and compare it with the Muskingum to which Dr. Montgomery came in 1904, they would surely recognize the hand of Providence in his coming.

Before Dr. Montgomery's death in 1931, he had expanded the campus to include 102 acres on which are now eleven major buildings, a lake, and athletic fields; the financial assets of the college had grown to \$2,557,000, her faculty numbered some sixty members and her academic standards had progressed with her general development.

Muskingum now has as president and vice president two men who have a sympathetic understanding of its past and high ideals for its future. In his own sons, President Robert N. Montgomery and Vice President J. Knox Montgomery, Jr., Dr. Montgomery has left hostages for a greater Muskingum.

The college's alumni body grew slowly during the first half century. There were only 22 members in the largest class graduated in the period. Several years during the first half century, there was no class to graduate, and five commencements were held when the class consisted of but one member. Although Muskingum is 107 years old, the large majority of its alumni have been graduated in the last 30 years. Prior to 1905, there were but 580 graduates. Now, Muskingum has conferred 3,400 baccalaureate degrees and thousands of other students have attended for part of a four-year course.

Ohio Central College was virtually absorbed by Muskingum, and many of its alumni were added to the latter's group, including the late President Warren G. Harding. In 1927 about 400 were added to Muskingum's Alumni Association when Franklin College, of New Athens, Ohio, was merged with the New Concord institution. Franklin had graduated almost a thousand men and women.

Among the illustrious graduates of the College have been Dr. W. G. Morehead, for many years president of Xenia Seminary and one of the outstanding leaders of the United Presbyterian Church; William Rainey Harper, who was the first president of the University of Chicago and recognized as one of the world's leading educators of his day, and Dr. William Oxley Thompson who

for more than twenty-five years was president of Ohio State University. Under Dr. Thompson's direction and leadership Ohio State became one of the leading universities of the country. All across the years there has been a constant stream of young men and women who have given their lives to full-time Christian service at home and abroad. There have been literally scores who have gone out to the mission fields.

In recent years the College has limited the enrollment to 700 students. Just now there are about 400 in school. There are almost 1000 young men and young women graduates and former students who are in the service. The College is striving to render the finest possible service to God, to country, and to the world.

NEW CONCORD UNITED PRESBYTERIAN CHURCH

(Continued from Page 567)

his salary for the year 1939. There is a certificate brought to Crooked Creek from a church in Ireland by a Margaret Wilson in 1842; and another certificate granted David Paul by the Fairview congregation in 1848. One wonders if our activities today will seem as strange one hundred years from now as those records from 1844 seem to us.

The Rev. J. C. Murch served as pastor from 1860 to 1876. Dr. David Paul was pastor from 1876 to 1896. During a good part of twenty years he served the community in the double capacity of President of Muskingum College and pastor of the U. P. Church. Then followed the pastorates of

Rev. Wm. Duncan, Rev. John Downie, and Rev. Wm. F. Rotzler. From 1892 to 1918 there were two United Presbyterian Churches in Concord. The Second Church had as pastors Rev. J. A. Kennedy, Rev. C. M. Ritchie and Rev. J. W. Bickett. After the re-union of the churches, the Rev. W. M. Hughes, D.D., became pastor in January 1, 1919. It was under his leadership that the present edifice was built. It was dedicated in 1924. Dr. Hughes remained as pastor until 1932. He was succeeded by the Rev. Robert M. Wilson whose pastorate was terminated by his death in 1935. The present pastor, Rev. Henry S. Evans, D.D., began his work in New Concord in January, 1936.

Missionary Bridges

Bridging the Chasm of Color

By Mrs. B. B. EVANS, Knoxville, Tennessee

GOD "hath made of one blood all nations of men for to dwell on all the face of the earth;" yet all about us everywhere are chasms—deep, dark chasms, sometimes what seem fathomless chasms of color. Since God is our father and Christ our elder brother, these chasms must be bridged between the white and darker brothers.

Man has always found a way to bridge the chasm which stood between him and his heart's desire. The chasm of color can be bridged entirely, once there is a genuine desire on the part of Christians to do so. One does not look longingly across a chasm to the beauties on the other side then turn in the opposite direction to obtain them. He not only looks and longs in that direction, but he sets himself steadfastly to the task of doing whatever it takes to cross that chasm which lies between him and his desire. Thus, desire which is the foundation of the bridge that will span the chasm, must burn within the breast of every one who would cross to the other side where God is the father and all mankind are brothers.

THE CHURCH MUST LEAD

This chasm of color can be bridged; it must be bridged, and the time is now. Very often we hear, "The time is not ripe for one to take a stand in regard to the race question." The weak and fearful say that to take a stand in these

times will cause friction, hinder the war effort and even tear down the good will already built up between the races. Is this not a subterfuge to keep from doing what the still small voice is urging us to do? Is it not often the lack of courage to face what is right? Is it not sometimes just our taking the line of least resistance? Are we, as a church, going to stand by and let other organizations and agencies get ahead of us in our God given task?

Bridging the chasm of color should be the job of the church—white and black. Are we going to shrink from the task and let the world accomplish it for us? Already the world is making great strides along this line. How will we, Christ's followers, hold up our heads if we let such organizations as labor unions, governmental agencies and societies of all kinds, even those of communistic tendencies, make greater strides than we in bridging this chasm, in dealing with the darker peoples the Christ way?

GOVERNMENT

In the south the Negro has great respect for his government. Why? Because it has made possible his knowing somewhat of the abundant life. It has helped him to get out of the slums and live in homes such as his inadequate income never would have permitted. Throughout the south the salaries of Negro school teachers are being equalized with

those of whites because of the ruining of higher courts. In the last world war Negro and white officers were trained separately; in this present war they have bridged that chasm of color and are being trained together. Not long ago the legislature of Kentucky passed a bill giving Negroes the right to attend the University of Kentucky. The government has appointed many Negroes to serve in the capacity of seeing that Negroes are given a fair deal in areas where there is a possibility of them being exploited. Negroes have also been placed on policy forming committees by the government.

LABOR UNIONS

Labor unions in the south are now taking in Negroes by the thousands where they not only receive equal pay for equal work, but they serve as officers and help make the laws by which they are governed. What is more significant, locals are following in the footsteps of the national unions. Negroes are being upgraded in jobs as well. They work hard, knowing that if their work is well done they will be advanced. Because of this many Negroes among the masses feel that labor unions are their only hope in this country.

CHRISTIAN STUDENTS

There are other Negroes who feel that the greatest work along the line of world brotherhood will be accomplished by student Christian associations and other interracial, inter-collegiate groups. In the south one week during the year is given over to activities fostering good will and understanding among whites

and Negroes, at which time speakers are interchanged between schools and sometimes in pulpits. Last spring, for the first time in the history of Tennessee, a state wide interracial, intercollegiate conference was held at Scarritt College. Those in charge went about their plans with fear and trembling because they knew the attitude of some of the colleges and universities that were to be their guests. To their surprise, the young delegates entered into the work of the conference in a most whole-hearted brotherly fashion, expressing their views on the race question in such a frank and open-minded way that even those who feared to invite them looked on in amazement. Both white and Negro students entered into all phases of the conference—business and social—with no reservation or inhibitions whatsoever. The effect was more than wholesome.

We feel that it was because of such conferences and interracial groups that Marion Anderson, who was refused the right to sing in Constitution Hall in our nation's capital, was invited to sing last January in the city auditorium in Atlanta, Georgia, to a mixed audience.

INDIVIDUALS

Outstanding contributions have been made towards the bridging of color chasms by individuals like Alva Taylor and Lillian Smith, co-editors of *The South Today*, who boldly rap southern inequalities and bias. Virginius Dabny, editor of the *Richmond Times Dispatch*, has come out in favor of the abolition of segregation on buses and street cars. Many other

white editors and leaders, too numerous to mention, are becoming more and more articulate on the question of fairness to all darker peoples.

Who would dare deny that Christian influence, directly or indirectly, was responsible for the above named spans over the chasm of color? However, the job of building these spans belongs to the church, but she has failed to a great extent to put forth any concerted effort *as a church* to do her job.

One can not sincerely practice what one does not believe; therefore, the church must first believe in brotherhood, and, with God's help, the desire to practice it will follow. James M. Yard of the Chicago Round Table of Christians and Jews said in the September 29, 1943 *Christian Century*, "The church did not fully practice brotherhood in China. It does not practice it in the United States. Many professing Christians would be horrified at the idea that they were expected to do so . . . Church conventions pass resolutions, but where is the white church that has gone to the authorities to demand that the bill of rights be put into practice in such cases? . . . When I go to a restaurant with my Negro friend and find we cannot be served, he is hurt, and I am hurt. Out of such experiences on the part of hundreds of people in churches will come action. . . . Color is testing the church, now today. The church cannot evade the test any longer. She must practice brotherhood in restaurants and housing and schools and jobs or as that Chinese boy told me, pack up its Bibles and call it a day."

There are those who feel that the solution of the trouble lies in keep-

ing white and darker people apart. How can this be? Keeping people apart has never made for understanding, and understanding is the crying need. Therefore, the bridge that will span the color chasm must have in its structure no timbers of segregation. Instead, there must be cooperation which will lead to a sympathetic understanding.

If the church is to work for understanding, she must face some things squarely. If the church is to help this bleeding and tottering world to come out of this war better than when she entered, if man is to be rid of the unholy spirit of aggression, imperialism and an era characterized by hate, greed and suffering never before known to the human race, the church will have to face frankly and courageously things as they are. We know even though we hate to admit it that there is race tension all over the world. The feeling is acute and youth is aware of it, Negro and white.

When the Negro returns from the battle fields all over the world he will have a changed attitude. No longer will he be content with his pre-war status. He will have an intensified consciousness and pride because of his having done his part as a soldier in this present crisis. If he is dealt with in the same old pre-war pattern, his very soul will cry out in resentment against those who preached democracy, freedom, and equality while his life's blood made crimson the battlefield, and when the din of war is over he is excluded from the very things for which he fought and died. When he turns to the church, will he also find hypocrisy? Will he be forced to ask, "Is any-

thing, even Christianity, of value except in so far as it functions?" He may then turn to political strategy for the accomplishment of the task which the concerted effort of the Christian church should bring about. Let us pray and work that the church of Christ will be at least the leader in this task.

TWO-WAY BUILDING

The Negro himself has a vital responsibility in this matter. What can he do? For years the church has been his benefactor. It has given him schools and missionaries who all but gave their lives for him. Truly it has been a blessing to him. He cannot repay in dollars and cents, but right now he can be a benefactor to the church. The church needs to understand the darker peoples of the world; the Negro can give that understanding in large measure by making himself understood, who is a part of these peoples. He can speak up and tell truthfully and dispassionately how he feels about existing conditions. He must make, at

least, the church understand that the liberty-loving spark which makes all mankind go out and fight, even die for it, burns in his breast, too. He must let others know that he longs for the right to be a free man, and that it is hard for a man to die to keep other men free while he himself must remain partially enslaved.

Too often the Negro has been hypocritical in this matter himself. He has acted, for one reason or another, as if he were contented with his lot. He, as an individual, has sometimes accepted personal benefits which he knew were meant to silence him and to cause him to use his influence to keep others of his race quiet if not satisfied. It may be hard for him sometimes to forget his personal gains and speak up in the face of what might happen if he said something to hurt or displease. Yet, what other way is there to get the truth across? Without truth there is no understanding, and without understanding there will be no genuine bridging of the chasm of color.

BY AND BY

Time may seem long and Justice
slow,

And Wrong seem to prevail;

But God hath spoken and His words
Are true, and shall not fail.

What though if Justice has been slow
And we have waited long
To see the Everlasting Right
Triumphant over Wrong?

Remember that a thousand years
With God are but a day;
Though men may wither as the
grass,
Yet He abides alway.

Hope on, nor be discouraged when
The darkness hides the light;
Know this: that He who rules the
earth
Is Champion of the Right.

William Green Wilson

*In Rhymes and Sketches from
the Cabin Fireside*

The International Association of Colored Women

By MISS HALLIE Q. BROWN, Wilberforce, Ohio

Miss Hallie Q. Brown is an outstanding citizen of Greene County, Ohio, indeed of the whole state. For many years she was a professor in Wilberforce, a large University three miles east of Xenia, that has associated with it a church college.

Miss Brown was a teacher of public speaking for many years and students in neighboring colleges who were engaged in oratorical contests took training under her. As she wrote a few weeks ago she was busy with a group of contestants under instruction.

She said "I do love the Magazine and will always do what I can to forward the great cause for which it stands. Faithful and loving was our dear Mrs. Moore and she would be pleased to see the Magazine today.

"Your idea of 'Bridges' is wonderful. Tell me how I can build one."

The Editor would answer: "Dear Hallie Q. Brown, I do not know of any one who has been more successful than you in building a bridge for the youth of your generation."—*Editor*.

THE International Association of Colored Women was organized in Washington, D.C., July 21, 1896. Mrs. Mary Church Terrell was its first president. It was the outcome of a long felt need of co-operation among the women of the country.

This organization was incorporated in 1904 and affiliated with the International Council of Women U.S.A. Inc., in 1906. It owns and maintains the Frederick Douglass Memorial Home and property at Anacostia, D.C., since 1910. It has established the Hallie Q. Brown National Scholarship Loan Fund for Girls and the National Headquarters in Washington, D.C. It meets biennially. Its motto is "Lifting As We Climb." It has four Regional Federations; it has city and town club federations in 43 states. Its major projects are the upkeep of the Douglass Home, the Scholarship Loan Fund and the National Association of Colored Girls. The development of local club work may be seen in the formation of day nurseries, kindergartens, working

girls homes, orphanage homes for girls, homes for boys, homes for the aged and infirm, all owned and controlled by the National Association of Colored Women.

During the years that have passed, one will find that development of women along the lines of education, religion, industry, vocation, profession, literature, music, fine arts, civics, international relations, home and child life has been the purpose of this organization, and further to achieve success as an integral part of the womanhood of the world.

For nearly a half century this body of women has spoken out in no uncertain terms. They stand foursquare against all injustice, inequalities before the law, lynching, discrimination in so-called courts of justice, in public places, housing, conveyances, places of amusement, in factory and workshop. In short the right to live a life social, moral and spiritual and "Lift as we climb."

A number of women of the National Association of Colored Women

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Victory in Exile

By REV. JITSUO MORIKAWA, Assistant Pastor, First Baptist Church, Chicago, Illinois

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . Then shall the lame man leap as an art, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

Isaiah 35:1-6.

AN old Indian reservation is located in the heart of a barren desert in Arizona about 150 miles northwest of Phoenix. The land is arid, exceedingly dry, and the temperature rises to 120 degrees in the shade and 140 degrees in the sun. It is a real desert, and when dust storms sweep through the valley, visibility beyond a few yards is impossible. It is a God forsaken country where even insects would seem to have a struggle for existence. But there flows through that area the great Colorado river and all along the banks green trees grow in abundance. A stream of water, a river in a dry desert is a wonderful sight. No wonder Isaiah speaks so beautifully of the "streams in the desert."

To this reservation were sent 18,000 Americans of Japanese ancestry by order of the Western Defense Command on May, 1942 to be held in custody of the government. One hundred and ten thousand in all were evacuated from the west coast and sent to ten relocation camps. Of them, 80,000 were American citizens born and educated in this country. This was the second great move on the part of the government in dealing with people of Japanese extraction, the first being the internment of hundreds immediately following December the 7th who for any reason aroused suspicion, but who after five to eighteen months or more of deten-

tion were released to the relocation camps.

The physical environment in Poston was a symbol of the life that was endured and lived by these evacuees, namely that it was a desert experience for all, but for many there was the refreshing discovery of a new stream of life.

It was a desert experience to the home life of the people. They have always been great lovers of their homes and their sense of family solidarity has been a very strong one. But life in Poston was communal. People lived in barracks, a family of five to eight members would live in a one room barrack and when families were smaller several families lived together in the same room. Meals were eaten in a common mess hall and all the necessary utilities of life were shared. Privacy and family life was a thing unknown. Children would scarcely be home, crowded quarters driving them out, family fellowship was so difficult that parents and thinking people grew alarmed. One young man a graduate of the University of California one day rose in a meeting and with tears in his eyes said, "Our family life is breaking down." It was a desert experience in the home life and a paradox of vast stretching acres of land and yet not sufficient room to live.

A TESTING GROUND

The desert is a testing ground. Moses and John the Baptist and Paul and our Lord were tested and tried in the desert. The Americans of Japanese ancestry have gone through a testing of their loyalty to their country. To salute the American flag behind barbed wires and search-lights and armed guards is a thing of conflicting emotions. And not only that, to have their status reclassified so that they were ineligible for the draft was a deep disappointment. Yet children sang "The Star Spangled Banner", and when young men could not be drafted many volunteered for the army. At the present time there are ten thousand of them serving in the armed forces of the United States. It may be remarked in passing that most of them are segregated in a Japanese combat unit located in Camp Shelby, Mississippi. They are not eligible for the navy or the air corp despite the fact that the One Hundredth Infantry made up of these boys have done gallant service in Italy. Thousands are serving as translators in the Pacific warfront. One of the most moving events held in Poston was the farewell ceremony given the first volunteers when thirty-five young men left for Camp Shelby. Five thousand people, the largest to ever gather for a single meeting, sang the National Anthem and listened to the words of encouragement given by the Project Director as well as representative speakers.

The life in the relocation centre has been a desert experience to the ambitions and industry of men and women. Deserts are not an incentive to

industry. Men who toiled hard on the farm suddenly found themselves washing dishes, hardy muscular fishermen sweeping floors, a college professor doing clerical work, a Ph.D. from the University of California spraying ponds to prevent mosquitoes, and all receiving twelve to nineteen dollars per month, even doctors and nurses likewise. They keenly felt the paradox of labor shortage in the world outside and these thousands unoccupied in any useful industry.

THE RIVER OF GOD'S LOVE

Poston's desert was a symbol of the kind of life that has been lived. But Poston's great Colorado river is also a symbol. It was a great surprise that there could be a great river like this in a dry desert and there was. The river of God's love and grace flowed freely through many a barren arid soul.

For one thing they discovered a new America. They found two Americas, the one prejudiced, narrow, unenlightened, unchristian, the other democratic, fair and friendly and Christian. A word of tribute must be paid to the officials of the Federal Government. The men in charge of relocation were not overlords to take advantage of their authority but they were friends who regretted the whole fabric of a world at war. That part of America which is Christian has been magnificent in their attitude and effort to try and do what they thought was the Christian thing. *At Christmas every child in the ten camps received a gift from some fellow American Christian whom he had never seen.* Yes, in the desert of loneliness and exile they

found they had friends, a warm stream of great blessing.

The Christian evacuees found this discovery that God went with them into the relocation center. They were evacuated out of the Pacific coast but could not be expelled from the Great Commonwealth of God's friendship and grace. When dispossessed of material possessions spiritual values became more meaningful. Somehow God seemed nearer in those bare barracks than in the well furnished apartment in the city. They could still pray and worship and in order to do that rugs and furniture and hardwood floors were not essential. The houses of worship were plain barracks which at first did not even have chairs until benches were made by the men, but profoundly spiritual moments were spent in them when the Lord high and lifted up was verily present.

CHRISTIAN INSTRUCTION

The church of Jesus Christ faced a great opportunity to bring the spiritual resources of their religion to bear on the daily life of the people. Through the summer months a Vacation Bible School was conducted for the children. Eight hundred children enrolled for a two month session with classes held five days per week and another five hundred for a month's period. One hundred teachers were enlisted from the evacuees and they nobly launched into their work with no materials, no lesson helps, no materials for hand-work. They met two mornings a week at six o'clock for a training class. It was their love for Christ that inspired them and carried on

their self giving service in the awful desert heat. But out of that school came many young boys and girls who gave their lives to Christ. Regular services of the church were conducted as in any normal community with Sunday schools and worship services both in English and the Japanese language, the latter for the older people who did not understand the English. Ministers visited in homes and assisted and ministered to the people in every way possible.

"AND THE LORD ADDED TO THE CHURCH . . ."

After ministering for a year the time seemed ripe for many to accept Christ as their Saviour. For weeks about ten groups of young people met daily for prayer asking for God's blessing upon their efforts to introduce Christ to their friends. A Pre-Easter conference was planned to last for eight days. The young people themselves did most of the work. They advertised through the daily press, posters were sent all over the camp. Scores of trucks carried signs. Visitation committees placed an invitation in every home. The meeting place had to be newly made to accommodate the crowds they prayed to see. The men cut a road into the spot surrounded by mesquite trees and there built an open sanctuary. The work it entailed was tremendous but they gladly worked, some worked many nights until almost midnight. Instead of calling on some great preacher to lead the meetings the evacuee ministers did the preaching. Every night eight hundred to a thousand people attended and on the final night among the fourteen hundred people who were

present *two hundred young men and women of ages ranging from eighteen to thirty accepted Christ as their Saviour.*

The evacuation has entered upon a second stage and that of relocation. Those who are cleared by the Project authorities and the Federal Bureau of Investigation are free to relocate in any part of the country except the Pacific Coast. A large number have left the centers for the outside world but the majority are still in the cen-

ters. America is receiving these evacuees in a very friendly fashion and they are being employed in many different industries. Just recently a new ruling has made the Americans of Japanese ancestry eligible for draft so many are going into the army. The dream and prayer of these who come out are that they may be privileged to take their place in, share the responsibilities of, contribute to, the country of which they are a part.

THE INTERNATIONAL ASSOCIATION OF COLORED WOMEN

(Continued from Page 576)

en are Life Members of the International Council of Women, Inc. In 1930 nine members attended the Council held in Vienna, Austria. During that tour we visited London, Paris, Berlin, Rome, Munich and other interesting points, one of which was Oberammergau, where we witnessed the Passion Play. The pretty little Bavarian town is now a garrison and the beautiful auditorium in which was portrayed the story of the Cross now resounds to the tramp of soldiers' feet.

The nine sessions of the Council were held in the Hofburg, former palace of the once Imperial House of the Hapsburgs. Forty-three countries were represented. Lady Ishbel Aberdeen, Marchioness of Aberdeen was president. She had served in that capacity for thirty-five years. The personnel of the Council was quite a study. Here were dark-skinned women from India with silken-black hair, in their flowing multi-colored saris; the sturdy Czech and Yugoslav in coarse garments and heavy soled

shoes, the Serbs, Chinese, Finnish—all dressed in styles peculiar to each country. About seventy Americans were present, but the majority came from Europe.

Many pertinent questions were discussed in many languages. The official languages were English, French and German. There were discussions relating to the uplift of women and subjects in which women have particular interests such as suffrage, peace, arbitration, reduction of armaments, public health, child health and play, education, moving pictures, economics and many other vital question.

Harking back to that historic gathering I find we are still discussing the same topics *Bridging the past with today and contemplating the structure for tomorrow.*

Alas! there will be much to relate by the women who survive, of sadness and sorrow and utter despair, of homes and lands pillaged and destroyed, of loved ones slain upon the battlefields of this cruel global war.

An Experiment in Understanding

As told to HELEN ARNOLD

By HOLLIS A. WILBUR, Pasadena, California. Formerly Y. M. C. A. Secretary in the Far East

"ROSEVILLE", with 91,000 people is a choice city. Dr. Thorndike's survey* called it the most livable in the country. Many of its citizens want to keep it so, in these changing times, by making it hard for "undesirables" to come in. Others would do it by promoting understanding among all residents. This article seeks to tell some of the experiences in the period 1943-44, aimed to make Roseville more livable for everybody.

It is a residence city not very far from Los Angeles, comparable to suburban cities adjacent to New York, Philadelphia or Cleveland. While Los Angeles is a center of very rapid growth, Roseville, due in part to various restrictions, has grown more slowly. Its progressive city government has given more space to parks and playgrounds than most cities of its size. Its schools are well equipped, well staffed, well supervised, having playgrounds open to public use beyond school hours, some of them with evening lighting, which all should have. Its churches include not only those well established units of the Protestant and Roman Catholic faiths, but most of the esoteric cults which flourish in the salubrious climate of Southern California. The Jewish community is not large nor does it grow much.

The character of the city is changing. From a winter or all-year residence for retired people from the

east it is fast becoming a permanent residence for workers in the big city or in near-by war plants. Among these are rapidly increasing numbers of Mexicans and Negroes. Some do not welcome them because they represent a lower economic scale than the city's average. There is no adequate housing for them so health hazards are increased. Slums, not intensive but real, are developing in this "most livable city". What to do—in a real democracy? How to act to keep our city Christian? There follow some of the things constructive citizens have tried to do as an experiment in understanding.

AN INTERRACIAL COMMISSION

The Council of Social Agencies in Roseville has set up an interracial commission for study and action. It represents the Women's Civic League and the Pastors' Union as well as the Council. It includes three Mexicans, three Negroes, one Chinese and five Caucasians. There is a banker, a preacher, an automobile mechanic, two housewives, (one active in social life, the other a humble home-maker), a school principal, a sports editor, a college professor, a public school nurse, a rancher, and a gift-shop owner.

They meet monthly; they speak plainly; they work together. At the first meeting they agreed together that when they had disagreements they would all try to be agreeable about them. They agreed to search for light instead of generating heat.

* A survey of American cities above 30,000 made by Dr. E. L. Thorndike of Columbia University in 1930.

They are not a hush-hush group, nor do they wish to disrupt community life. Perhaps they are an illustration of practical Christianity in a democracy. This group has worked together just a year. The outgrowth is a survey, but they do not always agree with what the survey recommended. For example, the survey, made by an eminent sociologist, proposed a recreation center for Negroes in an area heavily populated by this group. The commission, after study, recommended four fully equipped recreation centers, one in the general area of Negro congestion, all four to be open to all citizens without discrimination. This report is now receiving favorable consideration by the City Planning Board.

Another area of need is housing. As in many cities business groups, wanting to avoid any lowering of property values, have set up restricted areas and have induced property owners to sign restriction agreements that would exclude all but Caucasians. As a result the areas of Mexican and Negro residence cannot expand, though the numbers steadily increase. Negro residents have increased from 4½ per cent to nearly 7 per cent of the city population and Mexicans from 4 per cent to about 5 per cent. Such increases of population in restricted areas, when new building is not allowed, create problems of health and contentment for which the solution has not been found. Proposals for relief have not yet met with official favor.

Health and hospitalization for minority groups is an area of need in which the commission recognizes responsibility. In hospitals fair skins

may choose, a room or a ward; dark skins have no choice. They must have a private room. Two sisters, Mexicans, were maternity patients in the same month, at the same hospital. One was fair, the other dark. This determined their accommodations; and the dark one, who had to take a private room, was the one whose husband could least afford it. It is expected that such inequalities will be corrected when experiments in understanding reach their conclusion.

An effort to understand and to correct is being made in the field of economic security. When men and women are so much in demand for war work is it patriotic to withhold work from those groups from which have come competent and willing workers with fewer absences than from major groups? There remains, however, a reluctance to admit them fearing cleavages which will slow production.

In preparation to maintain economic security through education, an effort at understanding and improvement is made in a plan to help brilliant children of minority groups to complete high school and to secure college and professional training. It envisages a system of scholarships available in senior high school so that home demands will not flout school attendance laws and that economic limitations will not debar talent from becoming fully prepared.

Small injustices are discovered in the operation of public utilities. Sometimes these are a matter of understanding. Relief has been secured, but not in every case, by going directly to the management in a kindly spirit to talk it over.

In the effort at understanding there is no desire to pamper members of minority groups nor to make life easy for them. Rather the aim is to encourage every competent person and agency to give full expression to constructive ideals. There has been compiled an intensive list of citizens competent and willing to help aspiring members of minority groups. Many of these are within the groups themselves. Agencies and activities, formed by them, are being discovered, encouraged, and to some extent publicized so that their leaders may know each other and the public attitude may be helpful.

Should the Japanese be included? None are here. All have been sent away. A vocal section of the community hopes that they never will come back. Not so the thoughtful element,—probably the majority. The Japanese have a record of industry in fields where now they are

much missed. Most of them were loyal citizens or friendly aliens. Some were not. We leave them, for the present, to governmental care, trying to urge them to make new homes in scattered areas and preparing public sentiment to welcome others back to our midst, after the war. Of injustices we are painfully aware but we do not seek to change the government's present policy with reference to them. We do wish to change public sentiment.

WHOSE WORK IS THIS?

Is this the work of the church? of the missionary society? of the Y.M.C.A. or Y.W.C.A.? Is it not rather the work of all good citizens and all good agencies, including the above, to develop a democracy based on Christian principles?

The Interracial Commission is not the sole agency in this field in Roseville. Not at all. The Women's Mis-



Five little Americans, representing five different nationalities, sing:
"My country 'tis of thee, Sweet land of liberty, Of thee I sing."

sionary Society of nearly every Protestant church is active also.

There is a joint committee on social action of the women of eleven Methodist churches. Its subcommittee on Negroes is active and resourceful.

The women of a large Presbyterian church gave a party last month. One hundred fifty women each invited a Negro woman to be her guest at dinner in the church. The dinner was followed by a panel on race relations. There was good fellowship without patronage. The guests already are thinking how they may return the hospitality in a natural way and tie it to some community need.

Parent-teacher Associations conduct interracial forums in two public schools.

There is the Fellowship Church. Once each month on a Sabbath afternoon church people of various races and colors gather to worship together. The address is not the main thing; it is worship together. There is a period of fellowship with introductions.

There is also the Round Table. Any one may come; but usually there are thirty, who have concern for community problems. It is freely interracial but does not confine its efforts to racial problems. If a city problem arouses concern a city official in that field is invited to come and talk it over. Usually he responds. Often something can be done about it. Sometimes it is very slow; again there is a quick response. People get acquainted. Officials learn how people think. Pressure has not been attempted. Understanding is sought.

Also there is the Student Christian

Association of the Junior College with its 6,000 young students. Its activities range through the field of school needs to world needs,—from the campus to the ends of the earth. It contributes to this experiment in understanding. On its committees Mexicans, Negroes, Chinese, Japanese, (before relocation), Caucasians, work without the least discrimination. Just now they are making a study of minority groups in Roseville as a project in social science studies and as a service to the Council of Social Agencies.

CAN WE UNDERSTAND?

Many work together in the experiment in understanding. Is it constructive? Its leaders hope so. Is it Christian? Many believe that it makes a definite contribution to Christian democracy. Is it missionary? Certainly some of those engaged in it regard it so. Has it suggestions for others? Let the reader say.

There is a plethora now of interracial organizations. Some are official. Some are very informal. Possibly some have a political intent. Some may even express a fad. The close of the war is likely to reveal, better than now, their real value. If they are a Christian expression of democracy, if they carry the missionary spirit of sharing, more than of giving, if their leaders keep their feet on the ground while their eyes look to the hills, such experiments may hope truly to lead to understanding of a type which strengthens both faith and works and builds a little more firmly the Kingdom of God.

The Christian Program for Peace

By MRS. J. RALPH NEALE, New Wilmington, Pennsylvania

AS we read and hear the findings of those who are students of government and international affairs, we are persuaded of the sincere efforts that are being made to set up a permanent peace among men. Frequently, however, these efforts seem to be concerned with economic, political or sociological issues and techniques, overlooking, at least to some degree, the more basic moral and spiritual issues. It is not for us to discount these efforts or to minimize the importance of these approaches to the problem; but rather to insist that whatever systems or organizations of society may be created and established, they must have as their ethical basis and controlling spirit the ideals and the Spirit of Jesus Christ.

The character of this emphasis is very aptly suggested in a recent statement of the present Archbishop of Canterbury: "The history of the Christian Church is the story of the impact made by the Spirit of Christ upon the life of mankind." He adds, that the Church never gets credit for the greater part of what it does and that nine-tenths of the work of the Church in the world is done by Christian people fulfilling responsibilities and performing tasks in unofficial places and along the common ways of life. So that the way any one of us lives and what we as individuals may think and do, day by day, adds its silent contribution to the realization of the peace of Christ.

The impact that the Spirit of Christ makes through us as individuals and as a group comes, first,

through a genuine sympathy shown toward those who suffer. Nothing could be more unlike our Christ than to manifest the slightest indifference or coldness toward the afflictions of our unfortunate fellowmen. John emphasizes that if we should see our brethren in need and shut up our compassions against them, that the love of God could scarcely dwell in us. Seldom in the history of humanity has human suffering and affliction been more poignant and widespread than at this very moment. The piercing cries of distressed millions are entering into the ears of the Lord of Sabaoth. His infinite heart suffers with humankind; and if we refuse to identify ourselves sacrificially with our afflicted brethren, we cannot have fellowship with Him. On the other hand, through a sacrificial ministry of mercy to those who are sick and imprisoned and homeless and hungry and lonely and sad, we remind men and women of our Christ and His lovingkindness.

Secondly, the impact that the Spirit of Christ makes through us and His Church is an impartial and unprejudiced attitude toward all races and classes. Jesus himself, encountered with relentless love, the barriers of racial and class bitterness prevailing in His day. The walls of separation between Jew and Gentile, between Jew and Samaritan, between cultured and illiterate, between rich and poor, He would break down. And yet even in this twentieth century of the Christian era these walls remain to thwart and to frustrate the efforts of racial unity and peace.

Only through His regenerate followers can He demonstrate the efficacy of His love for men and women of all races and classes.

This He has done throughout the centuries in such as Peter, Paul, Francis of Assisi, Livingstone, Wilberforce, Lincoln, and countless others overflowing with His love. One of these distinguished "others" who has made an incalculable contribution to the solution of the Race Problem is the late Dr. James E. K. Aggery, a representative of the Black peoples of Africa. In expounding the problem Dr. Aggery fell back upon the principle of "Consciousness of Kind" formulated by his Columbia Professor, Dr. Gidding. He wrote, "Birds of a feather flock together." We are all conscious of our kind; we are all conscious of what is not our kind. That is to say, we recognize that certain persons are like or unlike ourselves in color or skin, general features, habits, traditions and manners. We naturally tend to herd together in sympathetic relations with our kind, and to have antipathy to the rest. Because we are different from others we are apt to regard ourselves as superior to them. In justification of his attitude the white man can point to the solid achievements of his people in material civilization, in literary culture, in moral progress, as compared to the relative backwardness of the Blacks. This pride in his accomplishments leads to the arrogant assumption that he is intrinsically of more value than other men. Accompanying this pride is a jealous fear that the other peoples may, after all, be able to learn his accomplishments, compete with him in the economic sphere, challenge his domina-

tion, and claim social and political equality with him. He is not prepared to share his privileges, for he imagines that by sharing them he will lose them. He dreads the lowering of the standard he has set up." Then he goes on to insist that to lift the peoples of different races above this low prejudicial level they must discover that the principle of the "Consciousness of Kind" finds its ultimate realization in the Christian Brotherhood. Then all superficial differences like color or features or habits or traditions or manners will disappear, and we shall see all men as potential children of God brothers in Christ Jesus. We shall see men as Christ sees them, and all prejudices against our fellows shall cease to be.

But again the impact that the Spirit of Christ makes through us and His Church is freedom from the spirit of vindictiveness and revenge. This I would choose to call the "Fifth Freedom." For the peace of the world to be, this Freedom is of greater importance than the other four. Until this Freedom is a realization, no other freedom can be secured. The bitter disillusionment of the past quarter century provides adequate illustration of the essential value of Freedom from Hating. Only the Spirit of the Christ can furnish this Freedom. It is out of the range of human capability to love enemies, until the love of Christ becomes the constraining power within. Jesus hates evil but ever loves the evil doer. We should ever hate the injustice and the gross inhumanity of our national enemies; we should fight to save humanity from the suffering, cruelty

(Continued on Page 588)

Suggested Devotional Service

For Program-Study on "Bridging Chasms—America's Responsibilities."

By (MRS C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1944: SPIRITUAL SPANS

July. The Span of Peace. Prov. Scripture Reading: Deut. 4:7-9.
16:7. R.V.

(At front hang a large map of the U. S. A. with different nationalities in population indicated. The map, "Makers of the U. S. A.," used in last year's study would be ideal, copies of which are still available from the Literature Department at 25c each. To form a "Span of Peace" over the map during the service, use three ribbons or three chains of flowers: a red one, to be placed as the Leader speaks of Love; a white one, as she speaks of Purity; and a blue one, as she speaks of Loyalty.)

Unseen Reader: (Use words of Psalter Hymnal No. 450 with soft musical background.)

Leader:

"There is a destiny that makes us brothers;
None goes his way alone.
All that we send into the lives of others
Comes back into our own."

"Brotherhood is no longer simply a religious ideal, but a challenging material fact; for there is no peace but universal peace, no enduring prosperity that does not comprehend all mankind."

Prayer:

"Come, thou with purifying fire
And desolating sword,
Thou of all nations the Desire,
Earth waits Thy cleansing word.

"Anoint our eyes with healing grace,
To see, as ne'er before,
Our Father in our brother's face,
Our Master in His poor." Amen.

Prayer: "O God, who hast made us a place of power among the nations of the earth, teach us to walk before Thee in justice and righteousness that Thou mayest abide among us as our God and King. Guide us with a wisdom higher than our own. Grant, if it please Thee, abundant harvests and abiding peace. And may Thy Church be strong for witness in the midst of the people." In the name of our Saviour we pray. Amen.

Solo: Bible Songs Hymnal No. 280.

Leader: The Bible says: "Great peace have they which love Thy Law." Therefore, if we would build a span of Peace across our land, we must build into it love for God and love for man, according to Biblical direction. "Not until we can love all men, all races, all so-called nationalities as Christ loved them, are we on the road to Peace on Earth."

"O God of nations, help us grow
In kindness, as in power; to know
The freedom of true brotherhood,
And wealth of love the highest good!"

Song: (By unseen singer.) Psalter Hymnal No. 42, stanzas 1, 3.

Leader: The Bible says: "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Therefore, if we would build a span of Peace across our land, we must build into it purity of our lives and hearts.

Prayer-Poem: (Use words of Ps. Hymnal No. 448.)

Response:

"O God, hear Thou the nation's prayer,
We lift our cause to Thee.
We wage the holy war of Christ;
We fight to make man free.
Give us to build our cities pure,
Salvation throned above;
To shelter lowly homes from ill,
And tune our mills with love.

"Give us to guide the alien feet;
To teach the brother's way;
To save our motherhood from need;
To guard our children's play.
May vision call and faith enflame,
And banish lust and greed.
Make Thou America to be
A land of soulful deed."

Leader: The Bible says: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Therefore, if we would build a span of Peace across our land, we

must build into it loyalty to God.

Unseen Reader: (*Use words of Ps. Hymnal No. 449.*)

Leader: Of our Pilgrim Fathers it has been said:

"In purity and truth their pilgrim way they trod,
And when they served their neighbor, felt they served their God."

Prayer: (*See 8-13 Days in the Prayer Cycle.*)

Leader: (*Read Prov. 16:7.*)

"Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?"

Closing Prayer: (*Use poem on page 1 of Prayer Cycle.*)

THE CHRISTIAN PROGRAM FOR PEACE (Continued from Page 586)

and oppression occasioned by the arrogance and aggression of such evils; but by the grace of God we must keep ourselves free from hatred and revenge, else we shall lose the freedoms for which we contend. "Love your enemies," said Jesus, the result of which, as Paul adds, is the overcoming of prejudice. Love and magnanimity will conquer the oppressor, when hatred and vindictiveness shall utterly fail.

And finally, the impact that the Spirit of Christ makes through us and His Church upon the life of mankind is the passionate pursuit of the redemptive purposes of God through Jesus Christ. We must confess that in this we have not been very impressive. Our impact has been weak.

Non-Christian peoples are not at all certain that we are in earnest about what we profess. Jesus never fails to make His appeal when He is given right of way in our lives. Therefore it remains the first responsibility of all of us to give Him a chance to renew the hearts of mankind and to establish His kingdom of righteousness and peace within the lives of all peoples. May it be our experience to declare with Paul, "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Only after this fashion can the Spirit of Christ make his fullest impact upon the life of mankind, and the peace of the world be ultimately secured.

Mrs. W. R. McMunn

A Tribute from the Women's Board

"Thy day has come, not gone!
Thy sun has risen, not set!
Thy life is not beyond
The reach of death or change;
Not ended, but begun."

THIS new life began April 28, 1944. It was in 1924 that Mrs. Wm. R. McMunn was elected to membership on the Board of Directors of the Women's General Missionary Society. She served most acceptably for nineteen years or until failing health caused her to relinquish her task,—this in the summer of 1943.

Her particular responsibility was the secretaryship of the Junior Department and business manager of the Junior Missionary Magazine. Each month a loving message went from her pen through this publication to the children of the church, even though an invalid period of nearly three years deprived her of normal activity.

One of her keenest disappointments was not to be able to attend the conventions of recent years and meet with the missionary women and her junior leaders. Another deep regret which she mentioned at different times was her inability to occupy her regular place in the Board meetings.

The influence flowing from this radiant and consecrated life cannot be estimated, but through the lives



Mrs. W. R. McMunn
For 19 years Secretary of Junior Missionary
Department of the W. G. M. S.

of the thousands of children of the Junior Missionary Society it will live on, and there shall be a rich fruitage.

"Her face will be missed among us,
But her work and her memory will
abide;

Her kindly thoughts and deeds—
they will live on."

The missionary organization has suffered a severe loss in the death of Mrs. McMunn. To her husband and son who are especially bereft we extend our sympathy and commend them to the Saviour whom she loved and served.

Miss Lois M. Buchanan

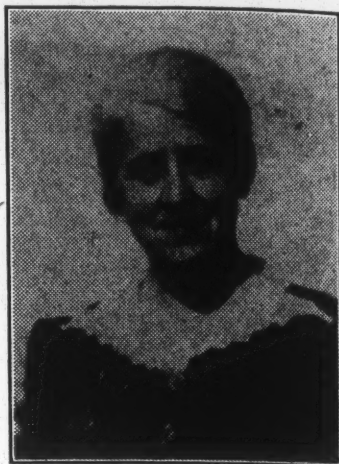
At Rest

"**H**IGH hearts are never long without hearing some new call, some distant clarion of God." Such was the heart of Lois Miriam Buchanan, who entered into eternal rest on Sabbath afternoon, April 30, at Wesley Hospital, Wichita, Kansas. This loss will be felt keenly in India; for many there are those who rise up to call her blessed.

Miss Buchanan, the eldest daughter of the late Reverend and Mrs. W. J. Buchanan, was born in Henderson County, Illinois. Her early life was spent in Xenia and Columbus, Ohio, and in Monmouth, Illinois, where she was graduated from Monmouth College. Upon receiving appointment as missionary by the Women's Board, she sailed for India in the autumn of 1910, where she labored lovingly and efficiently for thirty-one years, first in evangelistic work in the Gujranwala District, then in educational work at Angla Hill, Sialkot, and Pathankot. She received the beautiful service pin which is presented for thirty or more years of service.

En route to America for furlough in 1925 and in company with her mother and sister, she visited the Ethiopian Mission, where her brother was ministering at Sayo, the Egyptian Mission, and the Holy Land. In her trips to and from India, she twice circumnavigated the globe.

Since 1942 her interests in the homeland have been varied: a course at Merrill Palmer Institute in Detroit; visits to outstanding edu-



Miss Lois Buchanan, for 34 years a missionary in India and America

cational projects in the South; the teaching of six hundred boys and girls in Wichita Week Day Church Schools; a tour of Kansas with the District Y.W.C.A. in the interest of international good will. She never missed an opportunity to speak for the cause of Christian missions in India. Though in failing health for several months, she spoke before the Lois M. Buchanan Missionary Circle at Monmouth only a month before her death.

Sympathy of many friends goes out to the sister, Mrs. John W. Meloy of Wichita, Kansas; to the three brothers: Dr. Howard J. Buchanan of Monmouth, Illinois, formerly a medical missionary in Egypt and the Sudan; Prof. John Dales Buchanan, Bible Department, Monmouth College, and the Reverend Bruce B. Buchanan, recently returned to S. O. Ethiopia; and to the eight nephews, three nieces, and one grandnephew.

In the preceding issue of the Women's Missionary Magazine, Miss Buchanan's name appears in

the list of missionaries' birthdays for June, and close by is the following poem:

"Come, labor on!

The toil is pleasant and the harvest sure,

Blessed are those who to the end endure;

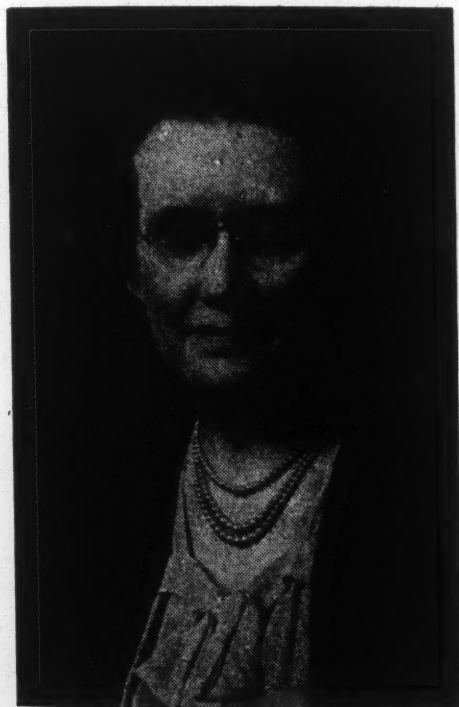
How full their joy, how deep their

rest shall be!

Come, labor on!"

How fitting those lines are to the beautiful life just ended! Her toil was pleasant; her harvest is sure; her joy is full; her rest is deep; she is with the blessed for she endured to the end; and the message that her life will ever speak to us is, "Come, labor on!"

*TWO ESSENTIAL OFFICERS OF THE
WOMEN'S GENERAL MISSIONARY SOCIETY*



Mrs. Samuel E. Baird, Treasurer
of the Women's General Missionary Society



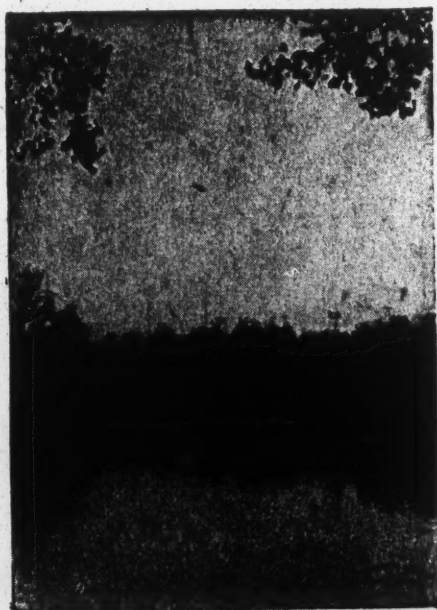
Mrs. E. D. McKune, Secretary
of the Women's General Missionary Society



MUSK COL

DORMITORY—Beautifully situated on a hill overlooking the lake and the stadium is the main dormitory for freshman women. A large lounge is provided on the main floor. Two floors of single and double rooms provide accommodation for more than one hundred freshman girls. The dining room, where freshman boys and girls eat, seats three hundred. Across Lakeside drive from the main dormitory are two smaller dormitories, Patton Place and Whitehall.

COLLEGE ENTRANCE — Through the main campus entrance, thousands of young men and women have received their first glimpse of Muskingum College. Muskingum's campus has often been called "one of the most beautiful in the country." It faces U. S. Highway 40 and 22 which go along New Concord's main street. The building in the background is the New Concord United Presbyterian Church.



UM
E



MONTGOMERY HALL—named in honor of Dr. J. Knox Montgomery, president of the college for twenty-seven years. The administrative offices are located on the main floor. The ground floor and the second floor are devoted to classrooms, laboratories for the Home Economics Department, and offices for faculty members.



THE LOG CABIN—The birthplace of William Rainey Harper stands directly across from the college entrance—a memorial to one of Muskingum's most noted alumni—president and founder of The University of Chicago. The cabin was also the boyhood home of Dr. William Oxley Thompson.

President's Page

PREPAREDNESS

The delegates will soon be arriving at New Concord for the 61st annual convention of the Women's General Missionary Society.

Traveling in these days may be a little difficult, but since no large delegations are coming from any one place, we feel that reservations will be available for all.

At such a time as this a convention of such a nature as the Women's General Missionary Society, takes on new significance. During these days of Christian fellowship we will be receiving preparation and strengthening for days that lie ahead. We are as conscious of the need of preparedness for the responsibilities that will be placed upon the Church and the home when the war is over, as we are of the need of preparation for our winning of this war.

There was a vast army which started out with Gideon to save Israel, but God used only 300—300 keen, alert, ready-for-action men. And today God uses only people who are prepared, alert and willing for service.

In Habakkuk we read, "I will stand upon my watch and set me upon a tower, and will watch to see what He will say unto me". We, the women of the Church, are "set upon the tower". On the alertness of those who watch will depend the ability to meet our obligations as a Church and as individuals to minister to our nation in behalf of Christ.

Our prayer for the Convention is—

That it may be a time of vision for many, as they hear the reports of the work accomplished "unto the uttermost parts of the earth";

That we may all receive a better conception of the missionary task that is ours—a realization that it is not a work for a few called "missionaries", but for each one of us in our daily living;

That we may be able to bring back to those who were not privileged to attend, the inspiration which we have caught, that the influence of the Convention for consecration of life may be felt throughout our entire Church;

That those at home will unite with us on Friday morning at 11 o'clock (E.W.T) as we observe our "Prayer Around the World" that we, as a Church, may be one before the Throne of Grace;

That as we leave the Convention we may feel it has been a period of preparation—a preparedness for greater service for our Lord.

Gretchen Morrow Baker

President of the Women's General Missionary Society.

QUESTION BOX ANNOUNCEMENT

Delegates to the Convention are asked to prepare questions on the work of any of the departments of the Women's General Missionary Society. All questions are to be in by Wednesday, June 14th, as the box will be opened at the Friday Afternoon Session.

W. G. M. S. Convention

June 13 to 16, 1944, Muskingum College NEW CONCORD, OHIO

Program

THEME: "PRAISE HIM": PS. 117.

TUESDAY EVENING—7:30 O'CLOCK

Mrs. H. H. McConnell, First Vice-President, Presiding

Organ Prelude

Doxology

Invocation.....The Reverend Robert N. Montgomery, D.D.

Evening Meditation.....Mrs. John P. White

Greetings.....Mrs. C. M. Laing, Pres., Muskingum Presbyterial

Response.....Mrs. J. D. Sands, Pres., Women's Board of Directors

Announcements

Anthem

President's Message.....Mrs. Thomas F. Baker

Anthem

Prayer and Benediction.....The Reverend Henry S. Evans, D.D.

Organ Postlude

Reception, 9:00 O'clock

Music

Presentation of Women's Board, Convention Officers, Magazine Staff, Missionaries
and Local Committees.

.....*WEDNESDAY MORNING, 9:00 O'CLOCK*

Organ Prelude

Morning Meditation

Business

Reports of Secretaries

Music

Reports—

India, Egypt

Convention Song

Treasurer's Report

Quiet Hour—"Prayer"

WEDNESDAY AFTERNOON, 1:30 O'CLOCK

Mrs. Henry S. Evans, Second Vice President, Presiding

Organ Prelude

Worship Service

Junior Missionary Magazine Report

Convention Song

Report of Women's Association of N. A.

Report of Women's Association of the West

Quiet Hour—"Prayer"

Report of the Prayer Secretary

Music

Foreign Missions

Prayer Mrs. Mark Roy

WEDNESDAY EVENING, 7:30 O'CLOCK

Mrs. O. H. Milligan, Presiding

Organ Prelude

Thank Offering Service

Mrs. J. D. Sands, Presiding

Foreign Missions

Prayer and Benediction The Reverend A. A. Thompson, D.D.

Organ Postlude

THURSDAY MORNING, 9:00 O'CLOCK

Organ Prelude

Morning Meditation

Report of Thank Offering Secretary

Program Methods

Report of Young Women's Secretary

Convention Song

Home Missions Mrs. Wm. S. Cook
Mrs. H. Ray Shear
Mrs. Arthur B. McBride

Quiet Hour—"Power"

THURSDAY AFTERNOON, 1:30 O'CLOCK

Organ Prelude

Worship Service

Memorial Service

Reports—

Sudan, Ethiopia

Convention Song

Quiet Hour—"Power"

Information—Home Missions

A Travelogue

Prayer The Reverend Ralph Mansfield, D.D.

THURSDAY EVENING, 7:30 O'CLOCK

Mrs. W. S. Cook, Mrs. H. Ray Shear, Mrs. Arthur B. McBride, Presiding.

Organ Prelude

Evening Meditation

Home Missions Evening

Indian Missions

Negro Missions

Home Missions

Organ Postlude

FRIDAY MORNING, 9:00 O'CLOCK

Organ Prelude

Morning Meditation

Women's Missionary Magazine Report

11:00 A. M.—Prayer around the World

Music

Presentation of Mission Study Books, 1944-45

Convention Song

Prayer for men and women in Service

Prayer.....The Reverend C. M. Laing, D.D.

FRIDAY AFTERNOON, 1:30 O'CLOCK

Organ Prelude

Worship Service

Question Box

Quiet Hour—"Praise"

Report of Committees

Election of Officers

Awards

Prayer

FRIDAY EVENING, 7:30 O'CLOCK

Organ Prelude

Evening Meditation

Anthem

Address.....The Reverend Glenn P. Reed, D.D.

Consecration Service

Prayer and Benediction.....The Reverend Robert N. Montgomery, D.D.

Organ Postlude

ELEVENTH ANNUAL OBSERVANCE—JUNE 16, 1944.

IN THE U. S. A.

(War Time)

11 A.M. ... Eastern

10 A.M. ... Central

9 A.M. ... Mountain

8 A.M. ... Pacific



OVERSEAS

India 8 P.M.

Egypt 5 P.M.

The Sudan .. 5 P.M.

Ethiopia ... 5 P.M.

Each member of the W.G.M.S. or missionary in the U.S.A. or overseas who has a part in this service of world-wide intercession is asked to report her participation, for mutual stimulation and encouragement. In case of a meeting with others, one of the number is requested to report the place of meeting and the number attending. Please report to the Secretary of Prayer Groups—

Mrs. Charles Wright Fulton,
455 Forest Avenue,
Bellevue, Pittsburgh,
Pennsylvania.

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Avenue, Pittsburgh, (8) Pa.

MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Avenue, Pittsburgh, (21), Pa.

"HE HATH BROUGHT US TO THIS PLACE"

The delegate who comes to the Annual Convention of the Women's General Missionary Society is a privileged person. Does she really feel that it was God's will that she attend? Does she feel that it was God's guidance that led her to it? Does she join in her heart with all other delegates saying, "He hath brought us to this place?" Does she feel her deep responsibility in being the chosen one to carry back information and inspiration to her presbyterial?

There will be something different about the 1944 convention. This is a time of crisis. The world is waiting for Invasion Day. Millions of anxious fathers, mothers, sisters, wives and sweethearts dread the morning paper, they hesitate to turn on the radio lest the fateful day be announced, which probably will be before June 13, when the Convention opens. There will be many women there with aching hearts; perhaps every woman will have some blood relative at one of the battle fronts.

There is another crisis day facing us—less noticeable, because it is not spectacular. The disrupted mission work of the church calls for strategy. No one can say exactly what conditions will be faced tomorrow but we are sure there will be changes, which must be met, and many new problems. Shall we as a group of missionary women be content to "hold our own" without looking forward to making adjustments and new plans. Or shall we say, whatever the conditions we must go forward?

May all delegates at the New Concord Convention come away from this mountain top experience with wider vision, with greater zeal, with renewed consecration to the Master, with a determination to enlarge our borders by enlisting the unenlisted women of the church. We have no power to draft but we have the privilege of winning recruits to this, the most blessed service open to Christian women.

"Hitherto hath the Lord helped us"

"He hath brought us to this place."

Henceforth "Where He leads us we will follow."

MISS LOIS BUCHANAN

The passing of Lois Buchanan brings a deep personal sorrow. For many years she has been a friend. I knew her parents and her mother especially very well, and I know all the family. In India in 1936 a precious privilege was enjoyed in Pathankot "In the Shadow of the Himalayas". Whether seeing Miss Buchanan in school presiding over the large group of girls, or leading a devotional service, or having a small circle of girls in the home, or joining in family prayers, or doing a bit of sight-seeing or just watching the sunset glow on the mountains, there was sweet fellowship with her.

Of her we say, as of each of the other three strong women who have been so recently called from the service in India—Miss Dora Whitely, Miss Kate Spencer, and Miss Kathryn Beattie:

"We thank Thee for her radiant soul,
Her constant prayers, faith-filled and sure
Her love for all men everywhere,
Her hope, her joy, serene and pure.

"Bless Thou the memory of her deeds,
Her noble spirit's gentle sway,
Who through the years with patience taught
Jesus, the Truth, the Life, the Way."

WHAT THEY SAY

From time to time we receive letters expressing appreciation of *The Womens Missionary Magazine*. A surprising number of letters have come within the past month excerpts from which we pass on to our readers.

This came at the end of the Statistical report of one society under "Remarks": "We think the Women's Missionary Magazine was never so splendid as it was this past year. We gained some new members, who were already readers of the Magazine". R.H.

"I just want to tell you that the last three copies of the Magazine have been excellent. When the Magazine came today I read it from cover to cover without stopping. Congratulations!" P.C.

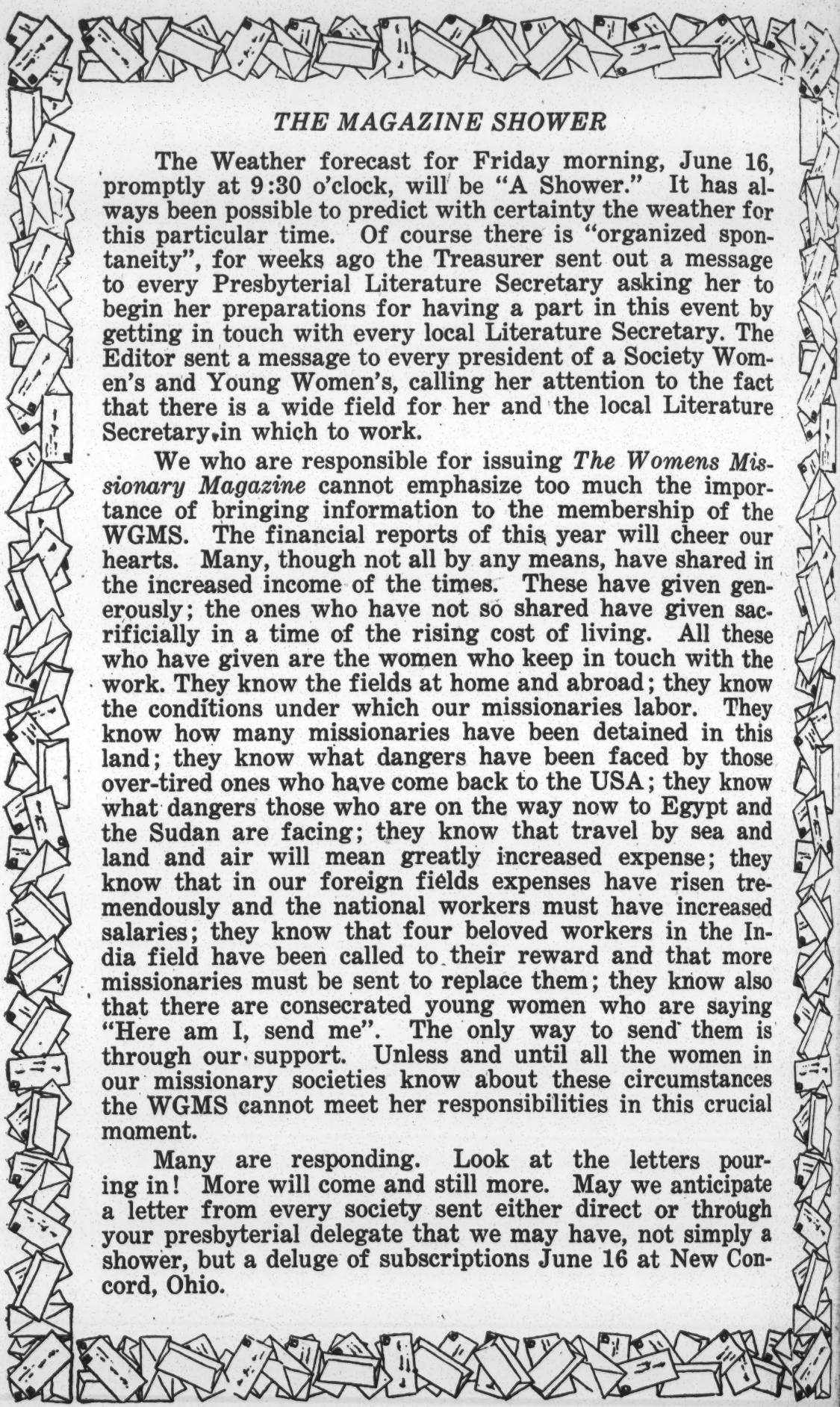
"I do so appreciate the Magazine. We can be very proud of it—so informing about our missionary work and our missionaries both Home and Foreign. I look forward to it every month. I move from place to place but wherever I go it follows me so that I keep in touch with the work". L.S.

"The Magazine surely is fine and we are seeking to get all our women interested in reading it. I am anxiously awaiting the July-August number. I always count the days until the Magazine comes each month and if it is a few days late I am much disappointed". J.M.

"Enclosed is my check for the Magazine. Every time a number reaches me I marvel at its contents. No other missionary magazine is like it. We claim it 'tops' as the young folks would say. I feast on this wonderful Magazine. As a shut-in, I have time to pray for you and for the missionaries at home and abroad". K.A.

"I am a Methodist, but read *The Womens Missionary Magazine*. It is in our Public Library, placed there by the United Presbyterian ladies of this city. I followed your 'Horizons' with interest and now note 'Bridges' as your Theme for the coming year. I think your Magazine is one of the best I ever read and so glad I have an opportunity to tell you." Mrs. H.

And this from one who went to the attic and searched through the "Box" to find old copies to complete the bound volumes for the Library of Congress: "In handling over these many, many old copies of the Magazine, I am impressed anew at the wealth of splendid material in them through the years. It is a feast of fat things to even skim through them again. And the Magazine today is just the best of all which is saying a great deal." A.K.



THE MAGAZINE SHOWER

The Weather forecast for Friday morning, June 16, promptly at 9:30 o'clock, will be "A Shower." It has always been possible to predict with certainty the weather for this particular time. Of course there is "organized spontaneity", for weeks ago the Treasurer sent out a message to every Presbyterial Literature Secretary asking her to begin her preparations for having a part in this event by getting in touch with every local Literature Secretary. The Editor sent a message to every president of a Society Women's and Young Women's, calling her attention to the fact that there is a wide field for her and the local Literature Secretary, in which to work.

We who are responsible for issuing *The Womens Missionary Magazine* cannot emphasize too much the importance of bringing information to the membership of the WGMS. The financial reports of this year will cheer our hearts. Many, though not all by any means, have shared in the increased income of the times. These have given generously; the ones who have not so shared have given sacrificially in a time of the rising cost of living. All these who have given are the women who keep in touch with the work. They know the fields at home and abroad; they know the conditions under which our missionaries labor. They know how many missionaries have been detained in this land; they know what dangers have been faced by those over-tired ones who have come back to the USA; they know what dangers those who are on the way now to Egypt and the Sudan are facing; they know that travel by sea and land and air will mean greatly increased expense; they know that in our foreign fields expenses have risen tremendously and the national workers must have increased salaries; they know that four beloved workers in the India field have been called to their reward and that more missionaries must be sent to replace them; they know also that there are consecrated young women who are saying "Here am I, send me". The only way to send them is through our support. Unless and until all the women in our missionary societies know about these circumstances the WGMS cannot meet her responsibilities in this crucial moment.

Many are responding. Look at the letters pouring in! More will come and still more. May we anticipate a letter from every society sent either direct or through your presbyterial delegate that we may have, not simply a shower, but a deluge of subscriptions June 16 at New Concord, Ohio.

CONVENTION ANNOUNCEMENT

Muskingum Presbyterial sends greetings to the delegates of the 1944 W.G.M.S. Much prayer and thought have gone into the program building and the plans for your physical comfort, and the time of the fulfillment of these plans is near at hand. The convention sessions will be held in Brown Chapel, on the campus of Muskingum college. Meals will be served in the Main Dormitory Dining room and delegates will be housed in the Dormitory and its Annexes, or in homes adjacent to the campus.

We are looking forward to a time of inspiration. Here, in the quiet of New Concord village and on Muskingum's Hill, it is hoped that spirits at low ebb may find courage and that we all may find joy in the association with friends having a common interest.

The Credential Committee and the Assignment Committee will be located in the United Presbyterian Church on June 13. The church is on College Drive, a short distance from the B. and O. R. R. Station and just around the corner from the Bus station. There will be guides to help you with luggage from both stations. Delegates and visitors wishing rooms or meal tickets are asked to come to the church upon arrival.

The first meal served in the Dormitory will be dinner at 6 P.M. on Tuesday evening, June 13. The opening session of the Convention will follow at 7:30 P.M. in Brown Chapel. New Concord observes EASTERN WAR TIME.

Also, New Concord observes the same gas rationing as your home communities, with this difference—here there are no buses or taxies. All buildings are within easy walking distance, but many of you will be walking more than you are accustomed to. For your comfort, do bring comfortable walking shoes. Nor are all the walks level and low heeled shoes are practically a necessity. The weather can be very warm here in June, so comfort and informality should be the keynote in clothing.

Rates for the full convention, beginning with dinner Tuesday evening and continuing through breakfast Saturday morning, will be \$11.25. In private homes where double beds are shared the cost will be \$10.25. Lodging and breakfast, depending on accommodations will be \$5.40 or \$4.40. Luncheon and dinner through the convention will cost \$5.85. Single meals will cost as follows, Breakfast 35c, Luncheon 75c Dinner 90c.

Rates for hotel rooms at the Muskingum House are:

Double.....\$2.50—\$3.50

Double with Bath.....\$4.50

Extra cots may be placed in the \$3.50 and \$4.50 rooms at \$1.25 a person.

The difficulty in obtaining food and securing sufficient help have made it necessary to limit registrations to 300. Please send your registrations to

MRS. J. K. FITZWATER,

Muskingum College,

New Concord, Ohio.

Mrs. Henry S. Evans

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg.,
Ninth Street, Pittsburgh, Pa.

DO WE THANK OUR FATHER?

"Do we thank our Father, every livelong day,

For the silver shadows, for the sunlight gay—

For the sound of music, for the glowing sea,

For the stars that light the heaven's mystery?

"Do we thank our Maker, every passing hour,

For each bit of beauty, for each gentle flower,

For the tender twilight, when the night is near,

For the smile that follows after every tear?

"Do we thank our Teacher, with each swift heart-beat,

For the gift of fingers, for the gift of feet—

For our eyes, our hearing, for our lips and hands,

Or do we think swiftly that He understands?

"We should thank our Father, simply as a child,

For His utter patience, calm and sweet and mild,

For the blessings scattered, over all the way—

We should thank our Father, every livelong day!"

—Margaret E. Sangster

ACKNOWLEDGING GOD'S MERCIES

The spirit of gratitude is the spirit of thoughtfulness. Think and thank come from the same Anglo-Saxon word. There can be no thankfulness without thoughtfulness. If you would be thankful begin to think—think of all you have received: think of the

debt you owe for kindnesses received from God and man. How can one know the truth about God in all that He has done and is doing, and not be grateful to Him for His loving kindness and tender mercy. The thankless heart is the thoughtless heart. How can we be grateful for blessings that we do not recognize? And yet, how can we fail to be grateful when we truly realize their value? Ingratitude is a common sin not alone in this generation, for the Psalmist long ago in that mountain peak of praise, the one hundred and third Psalm said "Bless Jehovah, O my soul, and forget not all his benefits." He knew the blessings were so abundant that many of them might be forgotten but he asked that we "forget not all of them." Remember some of them! The Psalmist sings of the mercies of God and his words inspire us to worship—to come into His presence with praise and thanksgiving.

David evidently knew all about this weakness in human nature, for his psalms are full of reminders to himself and others to remember God's goodness and tender mercy.

Thankfulness magnifies our little things until we fail to wish for the great things of others. It brings happiness and contentment.

A jeweler once had an advertisement in his window, "Clocks converted to Chiming." Converted to chiming is what many people need today. In the midst of troublous times what a call there is for cheerful Christians who can advertise the grace of God which is able to dispel the worries and anxieties.

His promises of strength, guidance, courage, confidence, protection and provision are precious to all who know and love Him. May we claim these gifts and go forward with praise and thanksgiving.

"Christ gives the best. He takes the hearts we offer

And fills them with His glorious beauty, joy and peace.

And in His service, as we're growing stronger,

The calls of grand achievements still increase;

The richest gifts for us on earth, or in heaven above

Are hid in Christ. In Jesus we receive

The best we have.

"And is our best too much? O friends, let us remember

How once our Lord poured out His soul for us,

And in the prime of His mysterious manhood

Gave us His precious life upon the cross;

The Lord of lords, by whom the worlds were made,

Through bitter grief and tears gave us

The best we have."

SUGGESTED LEAFLETS FOR JUNE

First—Gifts to Christ

Second—How Can We Increase Our Thank Offering

Third—Loving's Offering

Fourth—The Thank Offering—How Used

Fifth—An Appeal From a Thank Offering Box-Poem

SENIOR LIFE MEMBERSHIP

1944 Thank Offering

\$25.00 Each

From April 1, 1944 to May 1, 1944

7. Mrs. Ruby Hopp, Kirklin, Indiana. By her son, Vernon.
8. Mrs. David Froman, Albany, Oregon.
9. Frances Irene Pfander, Clarinda, Iowa. By the Anna Criswell Society.
10. Mrs. Nannie Dempsey Heivilin, Clarinda, Iowa. In memory of Anna Dempsey Pfander, by her daughter, Frances Pfander.
11. Mrs. Alex R. Forsythe, Belle Center, Ohio. By her son-in-law and daughter, Mr. and Mrs. Harold Yoder.
12. Helen Irwin, Belle Center, Ohio. By a friend.
13. Mrs. R. E. Skillen, New Wilmington, Pa.
14. Mrs. N. Stanley Brown, Omaha, Nebr. By friends.

EZEL NOTES

Ezel School is looking for at least three new teachers to fill the anticipated vacancies on our faculty for next year. We are praying that the Spirit will call those who are to come and labor with us and that we may be directed in their choice. We are grateful for the way He has directed us in the past. According to present indications we shall need teachers for the following subjects: 3rd and 4th Grades, and in high school: Home Economics, Latin, and perhaps History, Mathematics, or Science. If any reader hears this call or knows of possible candidates will you please write our Home Secretary, Mrs. William S. Cook, or the

Superintendent, Wm. A. Heagen, Ezel, Kentucky.

When this reaches our readers Ezel School will have held her eighteenth annual commencement exercises. This year a class of seventeen will graduate from our high school. While not the largest class in our history, this group of three boys and fourteen girls is one of the best ever as far as good citizenship is concerned.

From our junior high school we shall graduate a class of thirty-five boys and girls. This is the largest group we have had to complete the eighth grade to date.

Young Women's Department including Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.

ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.

APPROXIMATE REQUIREMENTS—\$6,000.

Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasur, India.

Annually decided object—Salaries of Mrs. Rachel Boyd, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartoum North, The Sudan.

NEW SOCIETIES

Young Women's and Circles

New societies formed during the year and not reported on this page are here presented. In order to conserve space, only the membership aside from the name of the society can be given.

Allegheny Presbyterian—Avalon Girls' Circle (T)—9 members.

Argyle Presbytery—Argyle King's Daughters (T)—11 members.

Colorado Presbyterian—(1) Loveland Y.P.M.S. (T)—32 members.

Colorado Presbyterian—(2) Pueblo Girls' Circle (T)—4 members.

Cleveland Presbyterian—(1) Youngstown Tabernacle Fa-lo—14 members.

Cleveland Presbyterian—(2) 1st Church of Greater Cleveland (T)—27 members.

Cleveland Presbyterian—(3) 2nd Youngstown Girls' Circle—7 members.

Conemaugh Presbyterian—Blairsville's Lyda McClure Society—29 members.

Idaho Presbyterian—Adrian, Oregon, Fidelae Amicae—8 members.

Indiana Presbyterian—(1) Bloomington Girls' Circle—8 members.

Indiana Presbyterian—(2) Rushville L'Asuegenet (transfer from W.M.S.)—15 members.

Kansas City Presbyterian—Topeka

Helana Mikhail (T)—8 members.

Keokuk Presbyterian—Stanwood YWMS—10 members.

Monongahela Presbyterian—Crafton Heights TAMS—15 members.

Ohio Northwestern Presbyterian—Kenton Young Women—15 members.

Philadelphia Presbyterian—(1) Beverly Hills (T)—15 members.

Philadelphia Presbyterian—(1)—Washington River Road Y.W.

Rock Island Presbyterian—(1) Little York Victory Circle.

Rock Island Presbyterian—(2) Sunbeam Ruth's Circle.

Puget Sound Presbyterian—Tacoma Evening Mission Circle—14 members.

Two new societies reported after the year's report was closed and hence will head the roll of the new societies for 1945. We are happy to introduce them to our readers at this time.

Cedar Rapids Presbyterian—Amity Susie Young Society—16 members—Pres. Mrs. E. A. Mitchell. The corresponding secretary says that the chosen name is in honor of the missionary of that name who went from Amity to India many years ago. The group contains both high school girls and young married women. Mrs. Sash says that they meet in the evening because that suits the needs of the group. Some are teachers, and

some farm women who can leave the babies with their fathers if meetings are in the evening. Friday evening has been chosen, possibly in deference to the teachers and high school girls. The other new organization is in

Detroit Presbyterial. Drayton Plains Teen Age Girls' Mission Circle—12 members. Pres.—Rosemary Wilson. This society intends to meet twice a month,—one meeting for the regular program of devotions, business and study; the other for work, making things for mission boxes and packing used clothing.

The following news was requested by the secretary of the new society—Argyle King's Daughters:—The King's Daughters Society consisting of 11 teen age girls was organized November 2, 1943 at the manse. The meetings are held at the manse after school the last Tuesday of every month. After the meetings, a supper provided by the members is served. The society is sponsored by the Margaret E. Hale and the Anna B. Hall Societies. The president is Dorothy Kinney.

A MULTIPLICATION TABLE

The "Women's Missionary Friend" published such a table some years ago. It may serve to call attention to some possibilities in your society. Some small adaptation has been necessary to fit our general plan, but in essentials it is much like the original.

1. Dues×Members=Missionaries.
2. Monthly Programs×12=Information.
3. Annual Reports×Officers=Efficiency.
4. Prayer Circles×Societies=Enrichment of Life.
5. Young People×Training=Leadership.
6. Missionary Magazine×Readers=Growth in Interest.
7. Missionary Education×Members=A Missionary-minded Membership.
8. Vision×Action=World Achievement.

9. Youth×Encouragement=A Possible Worthy Future.

10. Prayer×Preparation=Power in Service.

You may add to this table anything which may make for a stronger society. It is a question whether there is a *far* vision on the part of some societies. They never seem to make much if any advance. This might be said of a few presbyterials, too. So little new material in the shape of membership is reported. New societies are rarely formed. One wonders if there are not some children growing into circle age. It must be a silent church that has no young people. And it must be discouraging to young people who may happen to be in a congregation that makes no definite plans for their development like their sister churches do. Some of our societies have reported that there are members in their societies belonging to other denominations, but those denominations do not furnish their young people any missionary opportunity. No doubt the same thing may be said about some of our churches.

We are living in strenuous times. So many Christian women are enrolled in Red Cross work or are assisting in hospital nursing or are enrolled directly in war service. There is grave danger of direct Christian work being minimized. The war must be won they say! They never stop to consider that if Christian effort and life were magnified by every professed Christian, there would be no war to take up the time and effort of the citizens. Some societies have been broken up or much weakened because the membership is engaged in war work in the home community or some of these have moved to new war centers. You have but to ride on our city trolley to see young girls on their way to or from some war industry. There is need for redoubled effort on the part of the church that the good work of the years past may not be lost in these so-called patriotic efforts of our cit-

izens,—efforts to win a war. Yes, multiplication and addition are both very necessary in arithmetic and in the missionary society! Let us make our societies and our presbyterials—yes, our church and its work strong. Remember that the church is a very necessary institution in Christian civilization.

PROGRAMS

The Sharon Young Women's new program was sent in by the chairman of the program committee,—Mrs. Edna Shannon. Some of its features may interest you. Each meeting calls for roll call verses, certain letters of the alphabet covering the year. One meeting may ask for "A", another for "J" or "L" or "N", and so on. This presupposes coming with prepared verses.

The Wilma Minter Mission Circle of Second Cleveland has prepared its program for the year. Its early pages contain several items of interest. One is headed, "Our Obligation"; another, "Our Purpose"; and last, "Our Covenant". The purpose emphasizes the desire of the society to follow Christ in living and in giving the gospel to others. Its obligations include voluntary pledges for the support of the work and the annual Thank Offering. In the covenant, a pledge of devotion to the cause of Christ is made anew.

This quotation is challenging:

"A religion that does nothing,
A religion that gives nothing,
A religion that costs nothing,
A religion that suffers nothing
Is worth nothing."

This society couples program and mission project at each meeting,—studying about a field and then supplying some need of a field. It may be that the study of one meeting is followed the next month by the project or the study and the project may come the same month.

YOUNG WOMEN'S RALLY

Mention was made last month of Westmoreland's Y. M. Rally. The Y. W. secretary furnished fuller

news, some of which is here given. Two societies are given honorable mention because they furnished six delegates each,—the Celia J. Smith of Ligonier and the Willa Ramsey of Ardara. Much praise was given to the choir of the hostess church, Turtle Creek, for the selections rendered and the Pittsburgh-Xenia Seminary quartette. The address of the evening was by Mrs. Margaret Wilson Copeland of Wheeling on the theme, One World. It was said to be both informative and inspirational.

The hostess church cooperated with the presbyterial in making an evening long to be remembered.

ITEMS FROM A SOCIETY ANNUAL REPORT

The Bethel Missionary Society of the Parnassus church favored the corner with a report of its year's work. Sometimes societies scarcely know what to do in the way of hand work. It may give some society an idea as to what it could do. The Work committee reported collecting about 1,700 used Christmas cards and other cards and sent them to Miller's Ferry school. Forty scrapbooks were made and were sent to Warm Springs Indian Mission. Four boxes of used clothing were sent to Ezel and three to Frenchburg. Total weight was 260 lbs. A box of sewing material went to Ruth Williamson at Tama, Iowa. A box of clothing went to each place—Frenchburg and Miller's Ferry—later in the year. Quilt patches were sent to Miss Elsie Grove for use in her work when she returns to the Sudan. A box of toys, books, and games went to our Orphans' Home and approximately 3,000 used cards were sent to two other missions.

Of course this society functions normally in its other committees. Many societies have difficulty in finding just what to do within the WGMS that may prove interesting to the workers and helpful to those who need help that it was thought well to let you know what this society does.

Girls' Circle Program

MSRS. JAMES R. LEE, Bellerose, L. I., N. Y.

BRIDGING CHASMS

America's Responsibilities

Our Part Toward Lasting Peace

CHRISTIAN FRIENDLI-
NESS", — Do we extend the
hand of real friendliness to all? Do
we have enough of that friendliness
to see and understand our Negro
neighbors, and to help them?

This meeting gives us an oppor-
tunity to review our denominational
contribution toward the well-being of
the Negro and to his education for
tomorrow.

Invitation:

Use plain blue shelf-paper cut in a
circle to represent the world. In
the center paste a picture of Christ.
Small pictures of this sort in sticker
form may be obtained from almost
any religious book store. Around the
sticker fill in "Time . . . Place . . . etc."

Program:

The meeting may be opened with
the singing of such a hymn as "In

Christ There Is No East or West".

Ask each member to bring to the
meeting a clipping from newspaper
or magazine about some current
phase of the racial problem. En-
courage an open discussion centered
around the question, "Can We Have
Peace?"

This will afford a fine opportunity
to bring in material about our own
Negro work, information about
which may be found in back copies
of our Missionary Magazine, also in
this issue (Page—).

"Go search your heart, America—

Turn from the machine to man;

Build, while there is yet time,

A creative Peace

While there is yet time!

For if you reject great Peace,

As surely as vile living brings
disease

So surely will your selfishness
bring war."

James Oppenheim

OUR DUTY

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.
Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave one prayer unsaid,
Till the world has heard the message, "Christ has risen from the dead?"
We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell my brother I have died."
O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime.
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

—Frederick George Scott.

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG'S PRAYER ROOM

By MISS MARTHA BAIRD, Frenchburg, Ky.

"And when they were past the first and second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord; and they went out...."

All of us come to iron gates in our lives and work. Some gates seem to remain closed, leaving us baffled and distressed. In God's own time, such gates seem to swing open of their own accord. As in Peter's case, the prayers of friends who are gathered together in prayer often are keys which unlock the gates.

The workers' group of Frenchburg meets each Tuesday evening in the living room of the Teachers' Home, which we like to call our "Upper Room". Sacred memories come to mind when one recalls prayer meetings of past days.

New workers who meet with the group may feel frightened, but week by week as we draw near the Throne, such fear vanishes and when viewed from a distance of weeks and months seems foolish.

There was the break in our ranks when one was called to his Promotion. Never had the strengthening of prayer been so real.

We have been perplexed about problems and policies. Not always has the answer to our prayers come promptly or in the way we expected. At other times the answer to prayer has been on the way even while we were asking.

Not always are our prayers those of requests. We have much for which to give thanks. Our lines are fallen in pleasant places. Congenial co-

Miss Martha Baird has been the faithful and efficient teacher of First and Second grades in Frenchburg School for fourteen years.

workers, pleasant surroundings, the comforts of substantial buildings, warm friends among the school patrons and in the community make us breathe, "Thank you, Father".

Along with privileges come a host of responsibilities. We constantly pray that we do not shirk the responsibilities which are ours.

We have had many definite answers to our prayers. We have prayed for a minister to be sent. In due time our need has been met in each case.

Our Jane Cook Hospital is a standing monument to answered prayer. What seemed like stark tragedy has been turned into blessing. For months we prayed that in some way a doctor might be sent. Out of the turmoil of Europe came the answer to that prayer in the person of Dr. Adler.

The individuals mentioned each week are in countries all over the world. We often call before the Throne of Grace those who have in times past been in the student body and those who have been of our workers' circle. What a reunion there would be, could we all ever get in one place at the same time! But we can all meet in prayer at His Throne.

We pray often for a spiritual quickening. We who are workers need to pray constantly for Christ's cleansing that our lives may ever be true representatives of Him. There are those whom we yearn to bring to the Master. We have our Father's promise that His Word shall not return unto Him void, but it shall accomplish that which He pleases. So we strive to be faithful in sowing the seeds of truth, praying that the harvest may be bountiful in God's own time.

Negro Missions

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

CONCLUSION OF ARTICLE ON CAMDEN ACADEMY

By MRS. W. G. WILSON

At the passing of Rev. Wilson, the Board appointed Mr. A. C. Peoples as his successor. It is through Mr. Peoples' contribution that I am able to bring you the facts concerning the last few years and bring it up to the present time.

The year 1935 brought about a change from the former setup in school and church work with Mr. A. C. Peoples taking over the duties as principal and Rev. D. F. White being appointed to assume the church duties. Mr. Peoples found a splendid setup in the school work. The four beautiful buildings consisted of a school building, a girls' dormitory, a boys' dormitory, and a spacious home for the late principal's family. The day school had a total enrollment of about 350 plus an additional 15 girls and 10 boys who lived in the dormitories. The 12 teachers that composed the faculty were very diligent and cooperative. At the close of the first year under Mr. People's administration, thirteen students received their high school diplomas.

In the spring of 1936, plans were made for building a new principal's cottage. By the fall of that year, the principal and his family were able to move out of the boys' dormitory and into their new cottage, thereby alleviating the crowded conditions that arose due to the increase of male boarding students.

A great disaster befell us on December 9, 1940 when the boys' dormitory was completely demolished by fire. Naturally this was a severe loss to us, but we were able to find space elsewhere on the campus for the boys and the male workers who resided there. That building has never been replaced. The old principal's home has been enlarged and converted into

a dormitory for the boys.

To counteract that disaster, a beneficial addition was made to our campus in the form of a workshop for the boys. We had been able to offer sewing and cooking courses for the girls, but had nothing to offer the boys in the form of a vocation. The workshop started in a small room in the basement of the school building. The shop itself is still not much larger, but from it have come all sorts of cabinets, cedar chests, wardrobes, etc. At one time we supplied ourselves and some of the neighboring schools with brooms made in our shop.



Daughter of Principal and Mrs. Peters

Camden Academy graduates on the average about 18 each year. Of the last 150 students to be graduated from C. A., approximately 75 per cent of that number furthered their education in higher institutions and are now employed in gainful occupations. Most of them are school teachers.

At the present time there is a total enrollment of 408 pupils. There are 38 girls and 25 boys in the dormi-

tories, and the faculty has been increased to 16 teachers.

The work of the church has not been neglected in the least. The workers are just as diligent about the Sabbath School and Church work and the auxiliaries as they are about the day school work. Camden Academy is proud to have two young men working in Theology and striving for the Ministry.

And so the work at Camden Academy goes on. And now, a school which had a very humble beginning in a rural community with no modern conveniences has now advanced to the state of being one of the recognized leading high schools in the state. The work of the United Presbyterian church in establishing and maintaining such a splendid plant, a fine school, and for advancing education and Christianity in an almost forsaken region is certainly appreciated by the students, the teachers, the parents, and by the entire community.

JUBILEE HOSPITAL
Henderson, N. C.
April 5, 1944

Mrs. H. Ray Shear
206 Inglewood Drive
Mt. Lebanon
Pittsburgh, Pa.

My dear Mrs. Shear:

Your good letter just came to me. I am always glad to hear from you. We are just about to close a very busy and profitable year in the hospital.

The friends from the North have been very kind to the hospital in supplying many of our needs. Donations of sheets, quilts, spreads, gowns, towels, layettes and money for the sterilizer and other valuable gifts. We have been very grateful for this help and we wish to thank each one again for this great kindness to us.

One of the Southern ladies of Henderson gave the hospital a very comfortable bed in memory of her cook. I am sure you will be pleased to know that some of the friends of the community are interested in our work.

The white Methodists and Baptist churches show interest by sending little gifts each Sabbath morning such as wash cloths, towels, tooth brushes, material for gowns, little baskets of fruits and candy and each gift contains a Bible verse for the patients. The Junior Missionary society of our own U. P. church came over Christmas morning bringing gifts for each patient and baskets of fruit. They sang some Christmas carols. Some of them visit the sick weekly, reading the Bible and having prayer with the patients. Rev. Epps visits the hospital each week and prays with the patients, teaching the Sabbath school lesson to the T. B. patients. Mrs. Greene, a white lady of the Methodist church visits the patients once a month. She often tells them Bible stories and gives to each patient and worker the little booklet called, "The Upper Room". We also have on each table the "Garden of Prayer" sent by one of the Women's Missionary Societies of the U. P. Church. The patients enjoy reading this very much.

The laundry is very hard on our linen, laundering it so often. We find it a task keeping a supply on hand. We are now in need of sheets 63-99, spreads 63-99, pillow cases 20-28, towels, gowns, binders, blankets, rubber sheeting, sash curtains 31-39, mattress covers, hot water bottles and quilts. Anything you may send us will be greatly appreciated.

Pray for us that we may be willing and ready to do the work of the Master from day to day.

Sincerely yours,

Eva J. Adams

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

JUNE 1944

ROSE MOON

1944 GREAT SUNS

AN ALL-INDIAN BLANKET

By MISS HELEN J. NOORDEWIER

Those of you who sent us donations of yarn will be glad to know that our Indian Women's Friendship Circle of Warm Springs, Oregon, made good use of it. It was decided to knit squares and make a warm, attractive afghan for wounded soldiers. The project aroused great interest and a group met at my house on Monday afternoons and soon the squares piled up. Some of the knitting was done in their homes. One of the number who had to spend some days in the hospital for ear treatments ordered her daughter to keep her supplied with yarn so that she could do her share. I enjoyed being hostess to this group. This was to be an all-Indian blanket, so I did some other knitting for the Red Cross while they

knitted the squares. Some light refreshments were served and we closed with a short devotional service and especially remembered the many Indian boys from this Reservation who are now in the armed forces.

I enjoyed listening to the women as they knitted and talked. When the squares had been crocheted together and the question of a scalloped border came up, one of the women said she did not know how to crochet a scalloped edge. "What," said one of her friends, "you, an Indian, do not know how to scallop?" (gales of laughter). When the matter of reporting their efforts in the little local paper, "The Tomahawk", came up, they were very emphatic that they wanted their own given names used and not their husbands' given names. "What did the men have to do with this blanket?" they



The Afghan, knitted by loving hands for wounded soldiers.
"What have the men to do with this? We made it didn't we?"

said. "We made it, didn't we?" I have noticed that Indian women are far from down-trodden. They often do more than their share of the work and believe in giving credit where credit is due!

The blanket was beautiful when finished and was displayed at the church at one of our special meetings. Later it was on display at the Agency store and at a Red Cross exhibition in Madras. We are grateful to Rev. Mr. Machamer for taking the accompanying picture and, as you look at it, will you put up a fervent little prayer, that *soon* many Indians may turn to the Lord?

The other picture shows a group of Indian and white women who attended the World Day of Prayer service recently. Notice the beautiful beaded bag carried by one of the Indian women. The lady in the front (sec-

ond from left) is the wife of the Agency Superintendent, a most faithful attendant at our church service and a helpful friend of the Mission.

AN INDIAN SOLDIER'S PRAYER

Oh Great Spirit, we need heap much help; me help with buddies to defend United Nations; me seek strength, courage, make me a good soldier, no afraid enemies. Oh Great Spirit, me ask that all people and nations turn to God, so this world be a heap much Christian world. No more wars, we want peace over all the earth. We ask you to keep our home fires and our heart fires burning. Oh Great Spirit, guide our leaders, make them strong in spirit, make the warpath short, make peace come heap soon. We ask it all in the name of the Son of the Great Spirit. Amen.



The Women, Indian and white, who attended the World Day of Prayer service.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh 6, Pa.

MISSIONARIES' BIRTHDAYS

JULY

Miss Marjorie Faught, R.N.	July 8
Miss Lois Boyd	July 9
Miss Alice G. Hill	July 23
Miss Rena L. Hogg	July 24
Miss Alta G. French	July 27
Miss Isabel Blair	July 27
Miss Laura B. Wright	July 28
Mrs. A. W. Pollock, R.N.	July 28

INDIA

A cable from India gives the names of missionaries who are now enroute to America. In this list are: the Misses Helen Artman, Frances Brown and Laura MacLachlan of the Women's Board. Others in the party are Rev. and Mrs. J. A. McArthur, Rev. and Mrs. W. C. Christy, Rev. and Mrs. J. W. Ranson, the Emmett Alter family, Miss Alice Alter and Miss Mary Stewart. It is not known when they left or when they will arrive. Our three missionaries have been serving in camps and villages among the women and children during the past year and unless we can send some missionaries to take their places they will be very much missed.

A comparison of figures at hand on work done in the evangelistic field in the past two years is interesting. There were only 32 Bible women instead of 38 and they visited this year 881 villages, last year 891. Zenana visits by missionaries and Bible women—5,599 this year, 8,069 last year; village meetings held—4,245 in 1943, 4,532 in 1942; children in schools—1,705 last year, 2,089 this year; gospel messages given in hospitals and dispensaries—181,817 this year and last year 61,439. We are much gratified over what has been accomplished by the depleted staff of workers.

Miss Margaret Ballantyne, a new recruit in village work this past year, tells of some of her experiences. "I

ASSURANCE

Be still my soul: thy God doth undertake
To guide the future as He has the past.
Thy hope, thy confidence let nothing
shake;
All now mysterious shall be bright at last.
Be still my soul: the waves and wind still
know
His voice, who ruled them while he dwells
below.

spent every spare moment of the month of November memorizing the twelve lessons in Punjabi to be taught in the Bible school. I began the study of Punjabi only in July so knew only 600 very simple sentences, such as: 'How long does one boil potatoes?' 'Who washes your face and hands?' 'I, too, go to bed at ten,'—all of which would not take me very far in village work. For a beginner it is a boon to have the winter's teaching concentrated in these few lessons to be taught over and over in different camp centers until that much vocabulary becomes fixed forever in one's memory. The first lesson was the story of the man who built on sand and the one who built on rock. How could I ever convey to you the joy of teaching it in a strange tongue, in a strange land for the first time!" Miss Ballantyne finished the season's work with a thrill over having been able to teach these village people the gospel message even with her limited knowledge of the language. She continues:

"Our camp was made up of Dr. and Mrs. Hugh Milne, the two peerless Bible women of our district work, a cook, two watchmen, my Punjabi tutor and me. Our little settlement of one big meeting tent, six little tents and a trailer was a great curiosity to the village world about us, and for four months through daylight hours we could always be sure of a crowd gazing in endless wonder at us and at our habitations. Just once a day for ten

minutes the flaps of my tent were securely fastened down and the watchman circled it continuously keeping people from peeping while the foreigner within had her noon-day scrub. I always felt sort of mean about that: people would have *loved* to see how a foreigner takes a bath, but I persisted in this mean spirit to the end.

"What a glorious world we lived in all winter with many of our camps in view of snow-capped mountains of Kashmir, with the starry sky that seemed to shine down more brilliantly on tents, with myriads of water birds when we were camping in marshy territory when brilliant blue and maroon kingfishers and graceful white herons frequently exacted homage from our dazzled eyes, with long stretches of flat country green with wheat, or yellow with mustard, or white with harvest, with low flat-roofed mud villages in every direction, with endless files of rainbow-attired peasants.

"At the end of March the heat was intense enough that we had to come back to the city to our brick houses and reluctantly pack away our camp equipment, securing it as well as possible against ant, moth, mouse, dust, rust, and thief. The Milnes and the Bible women had with wonderful wisdom and inspiration helped me in that first year of district work, keeping me ever pressing on after them towards the goal of having our own dear Indian church ready for the Lord when He comes."

We have just received reports from all the departments of work supported by the Women's Board. The editing committee for 1943 consisted of Miss Vida Graham, Miss Willa Ramsey and Mrs. J. H. Stewart. These reports came to us in good shape and will be printed in the July issue of the Magazine.

Our hearts go out in sympathy to Miss Vida Graham of Pathankot who has had the sad message sent to her of the death of her beloved mother on April 13.

India has sustained a great loss in the recent death of another of her faithful, devoted, efficient missionaries. Miss Lois Buchanan passed to her reward on April 30 in the Wesley Hospital, Wichita, Kansas. She was detained after furlough and because she was making her home with her sister in Wichita she taught for some time in the School of Religious Education of that city. For the past few months she has been in poor health but until a short time ago still hoped to return to India. She had been a missionary under our Women's Board since 1910 and taught in several stations in India but for some years now has been in charge of the John and Jane Denham Girls' School in Pathankot. Miss Buchanan was universally loved by the native people but especially by her pupils and her going will bring much sorrow to the Mission and to those with whom she was in touch. She was laid to rest in Monmouth, Illinois, near to her loved ones who had preceded her to the Heavenly home.

ETHIOPIA

A letter from Mrs. A. W. Pollock, written in Gore on February 13, tells something of the difficulties she and Mr. Russell met in traveling from Addis Ababa. However, she was well when she completed the tedious journey and was ready to begin her work in Gore, where she is opening up a small clinic. Since the hospital in Addis Ababa cannot be opened until another doctor is secured, Mrs. Pollock feels that she can use to advantage some of the supplies asked for from America. She needs many things and would be most grateful if some one at home would donate a Baumanometer, which she needs especially for maternity work in the clinic.

Mrs. Pollock speaks of her disappointment over not being able to remain in Sayo until our two missionaries, Miss Ruth Beatty and Miss Isabel Blair, could arrive, but they were held up until the roads in The

Sudan would be opened and some bridges built. However, she took great pleasure in her Sayo visit. She says: "What an inspiration it was to visit some of the churches in that region! I am sure Mr. Buchanan must take great satisfaction in seeing the result of his and others' patient sowing of the seed. The indigenous churches are spaced rather far from each other and it was interesting to see them carry through their services in such a spirit of reverence. Surely the Spirit of God is working in Western Ethiopia and one longs for the same thing to happen here and in the new fields that are yet to be evangelized. One of the heartening things to me was that there were so many women in the churches and, although unable to read, all of them joined in saying aloud whole chapters of Scripture. Also they all joined in singing the songs and knew the words of all the verses.

The last we heard from Mrs. Walker her school was to close in a short time and she was to take a vacation at a lower level. We hope this change has been a benefit to her and that she will be able to take up her work with her usual vigor and enthusiasm.

THE SUDAN

Miss Soule is a very busy woman and feels she never accomplishes all that she has planned to do. They have had a vacation season and during that time all the buildings had to be gone over, some rebuilt and others put in better conditions. The water had been seeping into the kindergarten department every rainy season and part of the room was so wet and muddy that it could not be used. That had to be reroofed and earth had to be carried in and pounded down before the floor could be plastered again. Then the floor of the new school building, which was just mud, had to be plastered again. The girls helped with this work and had two rooms done.

In her letter of March 1 Miss Soule writes: "I am having class every day, teaching teachers how to teach. My good kindergarten teacher died several years ago and another one who has been helping me and doing good work, too, has had to stop teaching for her family says she must marry. They are trying to compel her to marry an older man who has one wife and she refuses."

Some time after Dr. Dougherty had gone to Ethiopia an epidemic of fever broke out among the people in the vicinity of Nasir and two of the young men died. In the absence of a mission doctor the Health Officer came from Malakal with his assistant and unit. They started their work at the Mission, exempting the missionaries. Everyone else connected with the Mission assembled in the open place in front of the Boys' School. They had their big sterilizing outfit boiling and all bednets and clothing were sterilized, sleeping mats disinfected with solution. At the instigation of the Health Officers heads were also shaved and in all houses where there were people the furnishings were sprayed with solution and there was a general cleaning-up time. We cannot wonder at the consternation felt because another doctor has not been sent to our Nasir station.

We are glad now to be able to report that finally Dr. Mary Smith is on her way to The Sudan. We hope and pray that it may not be too long until she reaches the field. We are sorry indeed that her father and mother, Dr. and Mrs. Paul Smith, could not accompany her because of delayed permits but trust they can be on their way before long. Miss Mary Jane McKnight is a member of this first party and expects to take up her work in Wad Medani. These missionaries will receive a royal welcome.

We are in receipt of a copy of Miss Ray Huffman's new publication, "Nasir Nuz Notes" which she is putting out monthly in her own hand

for her supporting presbyterial and a few other friends. A few excerpts from the *January* issue may be of wider interest to our readers. The editor proposes to publish only items as seen or heard from her clinic that there may be no conflict with other publications that may subsequently arise. She desires by this venture to improve acquaintance with and love for the Nuer and Nuerland. "The subscription price—one prayer a month for the Nuer that he may be brought to Christ—will bring this newspaper to your post bag. What about taking a few minutes to pay your subscription now? Thank you! We knew you would!"—Editor.

Other items of interest and information follow: "The Misses Blair and Betty arrived at Nasir by lorry from Malakal on their way to Sayo. They do not seem to consider the Malakal-Nasir road a boulevard but by the time they do the Gambela-Sayo stretch they may think more kindly of our road. It is good to see them thus far on their way, eager to take up their work again."

"Mrs. Cazath Yoe was sitting in her chair awaiting her eye treatment when our guest—Miss Beatty—leaned toward her to see the treatment. Cazath caught a glimpse of two knitting needles in her hands and made a wild dash for the door and safety with the nurse in hot pursuit. Explanations followed and the intricacies of making a garment out of a string were demonstrated before the patient could be persuaded to resume her treatment."

"We are looking forward to an Inter-Mission Conference to be held at Doleib Hill early in May. Delegates from the Church Missionary Society, the Sudan United Mission, and the Sudan Interior Mission, as well as from our own Mission, will attend. Common problems and policies will be discussed. This Conference—the first of its kind to be held here—is a direct outgrowth of the conference for Christian standards which was held at Nasir last fall and is expect-

ed to be the opening wedge toward a closer cooperation between the various missions working among the tribal peoples of the South Sudan."

EGYPT

In a recent letter Dr. Russell states that he has our report that missionaries are to go out as soon as possible and hopes that a number will reach the field by the end of the summer. He and his co-workers will be glad to know that three of the detained missionaries—the Misses Dora Mason, Elizabeth Wilson, and Leota Cabeen—are now enroute to Egypt with the two Sudan Missionaries already mentioned. We pray that they may all be kept in safety and reach their desired haven.

The prospects seem good that more of our missionaries may go out to Egypt within a few weeks. Those who live in the far West have been asked to come East so as to be within a day's journey of the coast and be ready for a call that may come soon.

All our detained missionaries are anxious to return and many of them have taken some special studies with a view to being better fitted for their work abroad. Miss Jane Smith has been studying in the Biblical Seminary for several months. The Misses Jeannette McCrory of Egypt, Louise Scott and Vivan Trimble of India, and Mrs. Duncan Henry who worked in Ethiopia under our Board of Foreign Missions took a course in the Merrill Palmer School of Missions in Detroit and later Mrs. Henry enrolled for a course of study in Scarritt College in Nashville, Tennessee. Miss Margaret Work was happy to receive her Master's degree at the University of Southern California and Mrs. Rachel Seiver after a course of study in the same school was graduated with "Cum Laude," receiving the degree—Bachelor of Christian Education. We hope that these who are ready to go may soon be able to take up the work for which they are especially fitted.

Junior Department

OUR JUNIORS

By MRS. HERMAN KING of Buffalo, N. Y. and MRS. T. A. AINSWORTH of Philadelphia, Pa.

Characters: Mrs. WMS,

Betsy and Jack, Juniors

The Doctor (Presbyterial Jr. Secretary)

(WMS is seated, reading W. M. Magazine, when Juniors enter, much disheveled, shuffling their feet, hanging their heads.)

WMS: Why hello! Who are you?

JACK: (*Languidly*) We are Betsy and Jack; we are your Juniors.

WMS: Our Juniors?

BETSY: (*Spiritlessly*) Oh yes; we are the Junior Society of your church.

WMS: Well—I do seem to remember something about a—Junior Society. But, children, what is the trouble? You really look ill. Something should be done about you! Don't you have anyone to look after you? Anyone who *really* cares about you?

JACK: (*Shrugs shoulders*) I dunno. Nobody ever bothers about us.

WMS: How sad! Well, I'm not sure that it's up to me to do anything about it, but I think you need medical attention immediately. (*Steps forward to address audience.*) Is there a doctor in the house?

(*Presbyterial Junior Secretary comes to the platform.*)

DR: I am Dr. ———. Can I be of assistance?

WMS: These children are the Juniors of our congregation—Betsy and Jack. See how weak and languid they are! *Someone* has neglected them *shamefully*.

DR: Yes, obviously. I shall be happy to examine you, Betsy and Jack, and see what we can prescribe, so that you may be happy and strong and alert, as all Juniors ought to be.

BETSY: (*Showing a little more spirit*) Oh, please do. We see other Juniors having such good times, but there must be something terribly wrong with us.

DR: Let's get busy then, shall we?

Betsy, if you love the Lord Jesus as you should, you will want to obey his command, "Go ye into all the world." If your *heart* is in good shape, you know a lot about missionaries; you pray for them, and help with your offerings to send them where they are needed. How is your heart?

BETSY: I pray, "Bless the missionaries at home and abroad," but I don't know much about them; aren't they rather queer, solemn people? I take a few pennies to our meetings, but I don't really know what for.

DR: (*To WMS, shaking head*) An alarming heart condition. Your turn, Jack; how do *you* feel?

JACK: My head bothers me, doctor. (*Twists his head from side to side*) I think there's something lacking up there.

DR: Very possibly. At your age, you should have a head full of God's Word. How many Bible verses do you know?

JACK: Why, I guess (*counting on fingers*) about—three.

DR: (*To WMS, shaking head*) Pitiful. Pitiful. Now, both of you, may I see your hands? (*Children, show them*) Idle hands, that ought to be busy for the Kingdom of God. I want to examine your eyes. Look out there. (*Points out into space.*) Do you see little children, black and yellow and brown and white and red, who need food and medicine and shelter, who need Jesus just as you do? (*Children shake heads.*) And your ears. Listen! Can't you hear their cries for help? (*Shake heads again.*)

(*To WMS*) These children are in a deplorable state. And my dear woman (*Loudly and shaking fingers at WMS*), you are not in good health *yourself*. You are suffering from a severe case of amnesia. Don't you recognize these children? Mrs. WMS, these are *your* Juniors: they are *your*

responsibility. They are weak and blind and deaf and ignorant because of *your* neglect.

WMS: (*Wringing hands*) O doctor! How could I have forgotten these precious children! Tell me what I must do to make them strong and well.

DR: You are already on the road to recovery, I see; you are becoming *Junior-conscious*. Here are some of my favorite prescriptions for healthy Juniors. (*Hands slips of paper to WMS, reading each aloud.*)

1. Take of your best womanhood a capable leader for them.
2. Take of *your* treasury to supply adequate material for the Junior leader.
3. Take of your treasury to supply a Junior Missionary Magazine for each patient.
4. Take of your treasury to pay the Juniors' Presbyterial Expense Fund.
5. Take of your sugar and flour and spice and milk and cocoa and lemonade to give your Juniors simple refreshments when they meet, or at least an occasional party.
6. Take of your time to pray that these children may become so missionary-minded in their youth that they will grow up into men and women willing to go into missionary work if God calls them, willing to give, willing to pray, that God's Kingdom may come here upon earth.

WMS: (*Puts arms around children*) Thank you so much, doctor. I shall follow your treatment with love and care, for these *are* my Juniors, my own precious Juniors.

SCENE II

(*WMS is seated, reading as before. Juniors appear, very neat and full of life.*)

WMS: Why, hello, Juniors. How are you today?

BETSY: Oh, wonderful, Mother WMS! Look what we found in the latest Junior Magazine. See what it

says: "Our Junior missionary, Miss Mary Ewing, at Doleib Hill, in Africa is telling the wonderful story of the love of Jesus and is doing all she can to care for little children, their mothers and other people who are suffering from all sorts of physical ailments which are due to ignorance and sin. We Juniors are so glad that we can send Miss Ewing to these people in the Sudan who need her help.

WMS: What a nice picture of her! Isn't she lovely?

BETSY: You know that's where part of our Junior money goes—to the salary of *our* nurse. That's where my new pocketbook went! I did want a new white one awfully badly and Mother gave me the money for it, but I decided to make the old one do, and send the money to Miss Ewing.

JACK: Do you know what? We've both almost finished learning our memory work for the year. I'm going to bring Harry to Junior Society. Can you believe it? That boy only knows about *three* Bible verses! And he doesn't know what we know about the people of India and China and other places, either. Say, Mother WMS, when could you come over to see my new lighted globe? My dad bought it for me. He said ordinary maps wouldn't do for a fellow who is learning so much about the world.

BETSY: (*Interrupting*) O Mother WMS, do you have any scraps of cotton material you would let us have? We're going to make stuffed toys for poor Negro children in Alabama; lots of them wouldn't get any Christmas presents at all if we Juniors didn't send them things.

WMS: (*Laughing*) Yes, indeed, I'll see that you get a big bag of scraps! And now, children, will you excuse me a moment while I say something to these ladies? (*Steps forward, arms around children.*) What about *your* Juniors? Are *you* Junior-conscious? Is it possible that you have made the same mistake that I did? Who will train our Juniors in missionary thinking, if we missionary women do not do it?

Temperance and Reform Department

By MRS. CHARLES BRADLEY WARREN, Secretary, 233 Ridge Ave., Pittsburgh 2, Pa.

TEMPERANCE AND REFORM DEPARTMENT

Department of Commerce figures on the nation's 1943 drinking bill:—more than six billions or nearly seven cents out of every dollar spent for goods and services of all kinds

—17 per cent higher than 1942, nearly 80 per cent above 1939
—on per capita basis amounted to \$46 for every man, woman, and child in the country, compared with \$39 in 1942 and \$26 in 1939.

Miss Marty Mann, executive director of the National Committee for Education on Alcoholism, speaking in Pittsburgh stressed the fact that women have resorted to drink now because they are lonely and because they seek to escape from realities. Numerous service men have asked for divorces because upon their furloughs home they find their wives have become alcoholics. Miss Mann, a recovered alcoholic, said she took her first drink at 17 as an escape mechanism because she was inclined to be an introvert.

PLANNING A VACATION BIBLE SCHOOL?

Speaking of Pictures in Life, April 24, 1944 gives excellent visual proof that alcohol and gasoline do not mix successfully.

"It is the driver who is not obviously drunk but whose driving ability is impaired by alcohol who is the real problem. The finding is rather unanimous among all investigators that one having .15 per cent of alcohol in the blood cannot escape impairment of his faculties." Dr. Leon A. Greenberg, Assistant Professor, Applied Physiology, Yale University.

"Some of the facts which every child should know are as follows:

"The effect sought and found from the use of alcoholic beverages of any strength is due to ethyl alcohol.

"Ethyl alcohol is a narcotic drug which removes inhibitions by depressing the functions of the brain.

"Alcohol has not been found to improve any of the bodily functions of a healthy person.

"Alcohol is in no respect useful or necessary as a food for healthy persons.

"The use of alcohol tends to increase disease and accidents and contributes to shortening the length of life." Dr. Haven Emerson, Professor Emeritus, Public Health Administration, College of Physicians and Surgeons, Columbia University.

(The foregoing statements were quoted by *The Voice* from lectures given by these doctors at the Yale School of Alcohol Studies.)

Let the Junior Packet help you make alcohol education interesting, scientific, effective. It will be sent free, except for postage, upon request.

WHAT CAN ONE PERSON DO?

The Saturday Evening Post of April 29, 1944 tells what two people with vision, understanding, and determination have done to combat juvenile delinquency in their respective cities: *The Cop Appeals to the Kids* and *The Judge Cracks Down on the Parents*.

We will tell you what two outstanding United Presbyterian women have done for World Temperance if you send for *Mt. Everest*—and *Mary J. Campbell* and *Loretta Mitchell Hoyman*.

A CHALLENGE TO CHRISTIAN CITIZENS

Negro Rights—Life, April 24, 1944
Mr. Yamamoto—Life, May 1, 1944

TREASURER'S REPORT

(Continued)

MISCELLANEOUS RECEIPTS

For February and March, 1944

First Butler W. M. S.	\$ 250.00
Ida Woods	50.00
Neil Avenue Congregation	143.62
Beverly Heights Women's Bible Class	10.00
Calvin Church, Detroit	29.12
Mrs. Gertrude Downs	15.00
Alta French Circle	25.00
Mr. James O. Springer	85.00
Mary N. Springer	10.00
A friend	5.00
Rev. and Mrs. E. H. Carson	15.00
McKinley Mission rent	50.00
Isabel McGilvary Simpson Class	50.00
Tahoma Terrace Congregation	40.00
Beulah Sherriff	9.50
North Park Sabbath School	4.00
Prairie Mission	40.00
Margaret W. Hoburg	30.00
Ruth L. Pollock	20.00
Rev. and Mrs. S. W. Woodburn	50.00
Margaret H. Cummins	10.00
Mr. and Mrs. Norman Levy	25.00
Fairhill W. M. S.	12.00
Mr. and Mrs. Fred Branden	20.00
Mrs. Margaret D. N. Pollock	120.00
Miss Emma Dean Anderson	146.69
Mt. Lebanon Women's Bible Class	75.00
Roma Beatty Circle	25.00
Friends	250.00
Junior Workers' Association	20.00

Total \$1,634.93

PARSONAGE REPAYMENTS

For January and February, 1944

Akron, Ohio, Allenside	\$ 25.00
Akron, Ohio, North Hill	150.00
Akron, Ohio, Oak Hill	111.00
Auburn Heights, Michigan	550.00
Beechview, Pa.	166.88
Boston, Pa.	555.00
Canton, Ohio, Fairmont Park	126.72
Central Falls, R. I.	62.78
Elmont, N. Y.	62.90
Elyria, Ohio	150.00
Gary, Indiana, Brunswick	62.78
Glenmoor, Ohio	100.00
Harmarville, Pa.	75.00
Kenmore, N. Y.	106.84
LaCrosse, Kansas	49.40
Lakewood, Ohio, Slovak Calvinist	100.00
Linesville, Pa.	43.96
Los Angeles, Culver City	80.00
Los Angeles, Beverly Vista	1,569.91

(Continued on Page 623)

Oregon	1138.00	718.00	788.00	304.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00	19.00
Philadelpia	208.00	282.00	282.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00	104.00
Flora																								
Marion Cong.		180.00																						
New Wilmington W. & Y.W.M.S.		133.33																						
Rochester, N.Y. Cong. & S.		200.00																						
Warta Cong.		100.00																						
Walton, N.Y. Sabianth School		300.00																						
Mrs. Barbara Morrison			704.28																					
Morgan Co. Board of Edu.			1790.38																					
Menifee Co. Board of Edu.																								
Parsonage Repayments																								
Returned on Loan Investments																								
Estate of Esther J. White, dec'd.																								
Jessie C. Leigh, dec'd.																								
Investment Income																								
Pension Income																								
Payment on Sale of Property																								
McAuley Payments																								
Refund on Travel Advance																								
Literature Department	300.00																							
Individuals, Classes, etc.	1515.31	100.00	347.62	152.00	155.00	20.00																		
Totals	15631.17	24031.28	14767.57	5137.13	6902.50	19705.41	2739.36	6038.50	3372.61	2096.78	1310.45	3290.59	12733.58	400.00	26077.44	144234.37								

Literature Department

MRS. A. J. RANGLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh 22, Pa.

INTERDENOMINATIONAL MISSION STUDY BOOKS

1944-1945

Foreign Theme—*Southeast Asia*
Books for different age groups:

**ADULTS AND YOUNG PEOPLE
WEST OF THE DATE LINE:**
Christian Pioneering in Southeast Asia

by Constance M. Hallock

Names of places in current headlines appear frequently in this story of Christian progress in Southeast Asia and the islands of the Southwest Pacific. Strikingly illustrated with photographs and maps, this book is admirably suited for group use, by both young people and adults, as well as for individual use. *Large format. Paper only, 50 cents.*

Discussion and Program Suggestions for Seniors on Southeast Asia, by Gertrude J. Rinden. Paper 25 cents.

Discussion and Program Suggestions for Adults on Southeast Asia, by Raymond P. Currier and Constance M. Hallock. Paper 25 cents.

... FOR JUNIOR HIGH SCHOOL GRADES

TALES FROM SOUTHEAST ASIA
by Alice Hudson Lewis

Six interesting stories of adventure of Christians in Southeast Asia, written for junior high boys and girls but suitable for any age group. *Illustrated. Paper 50 cents.*

... FOR GRADES 4, 5, 6 BEYOND THE BLUE PACIFIC

by Alice Geer Kelsey

Ten stories for juniors based on true incidents in the lives of Christian leaders and missionaries in Southeast Asia, together with an opening chapter introducing the reader to the area and its people. A section of factual material containing folk stories, games, and incidents is included. The emphasis is placed upon the native Christian leaders who are carrying on the work of the church in spite of war. *Illustrated. Cloth \$1.00, paper 60 cents.*

A Junior Teacher's Guide on Southeast Asia, by Alice Geer Kelsey. Paper 25 cents.

AN ALTERNATE THEME ... FOR GRADES 1, 2, 3

"Child Helpers around the World" is the alternate theme for the primary age group.

A BELL FOR BABY BROTHER
by Jessie Eleanor Moore

Stories about children helping in homes, schools, churches, and communities around the world. *Illustrated. Cloth \$1.00; paper 60 cents.*

A Primary Teacher's Guide on "Child Helpers Around the World," by Katherine Smith Adams. Paper 25 cents.

Home Theme—*The American Indian*

Books for different age groups:

... FOR ADULTS AND YOUNG PEOPLE THE INDIAN IN AMERICAN LIFE

by G. E. E. Lindquist, with the collaboration of Flora Warren Seymour, Erna Gunther, and John H. Holst.

Dr. Lindquist is one of the few Christian workers among the Indians whose service has touched tribes throughout the United States and parts of Canada. His book offers a discerning interpretation of the Indian peoples of this continent in their changing relationships and attitudes of today, with special emphasis upon religious life and leadership and the outlook for the future in mission and church. Annotated bibliography and a map showing distribution of Indian tribes. *Cloth \$1.00, paper 60 cents.*

Discussion and Program Suggestions for Adults on the American Indian, by Bertha M. Eckert. Paper 25 cents.

... FOR ADULTS AND YOUNG PEOPLE SPEAKING OF INDIANS

by Ella C. Delorie

A delightful and informing book for general reading. The author comes from a distinguished family among the Yankton Sioux. Teacher, anthropologist, and Christian worker of long experience, she gives a popular, richly concrete description of the everyday life and tribal ideals of her people in the past and shows what is happening now as they make adjustment to new conditions in church and community. *Cloth \$1.00, paper 60 cents.*

THIS IS THE INDIAN

by Earle F. Dexter

A pictorial pamphlet in large-page size valuable as a popular introduction to the theme and for illustrative purposes in study groups. It portrays through photographs, maps, and charts as well as through concise text the varied Indian peoples in their homes, schools, places of work, and their churches. *Paper 25 cents.*

... FOR SENIORS AND YOUNG PEOPLE

INDIANS ARE PEOPLE, TOO

by Ruth Muskrat Bronson

The thesis of this book is that Indians are real people, not storybook characters. The author, a Cherokee Indian who has made a significant contribution to her own people through her contacts with Indian students, introduces the reader to young people who have a rich heritage and a strong spirit. She interprets sympathetically the influence of the past, discusses clearly the present problems of Indian American youth, and arouses thought concerning ways by which Indians may enter more fully into all phases of American life in the future. *Cloth \$1.00, paper 60 cents.*

Discussion and Program Suggestions for Seniors on the American Indian, by John D. Banks. Paper 25 cents.

... FOR JUNIOR HIGH SCHOOL GRADES

TRAILS OF FRIENDSHIP WITH INDIAN AMERICANS

by Mary Garland Taylor

This course will help boys and girls to see Indian Americans as people like themselves, with contributions to make to American and world life, rather than as romantic characters of the past. Session plans, activities, and resource material will assist the leader and young people to plan an interesting study. *Paper 50 cents.*

... FOR GRADES 4, 5, 6

PETER OF THE MESA

by Florence Crannell Means

The story of Hopi Peter, of how he is forced by a family crisis to leave his home on First Mesa and go to a mission school, and of how he learns to stand on his own feet and to plan a useful future for himself while there. *Illustrated. Cloth \$1.00, paper 60 cents.*

A Junior Teacher's Guide on the American Indian, by Frances Dunlap Heron. Paper 25 cents.

... FOR GRADES 1, 2, 3

MY INDIAN PICTURE STORY BOOK

by Mabel Niedermeyer

Twenty-four full-page photographs of the homes, churches, schools, workaday life, and play of Indian children show how the Indians of today live. Each photograph is accompanied by simple rhythmic text. *Paper 50 cents.*

A Primary Teacher's Guide on the American Indian, by Mabel Niedermeyer. Paper 25 cents.

MAPS

INDIANS OF THE U. S. A.

A decorative wall map in four colors, showing the location and names of the Indian tribes in the United States. Various phases of Indian history and culture are also presented. Size 34½ x 22½ inches. *25 cents each.*

Southeast Asia Wall Map. In four colors. Size 34½ x 22½ inches.. 25 cents each.

FOR JUNE PROGRAM

"Lighting the Tapers"—A leaflet on the history of the Junior organization by Lois Williamson Robinson. *5c.*

TREASURER'S REPORT

(Continued from 621)

Los Angeles, Florance Avenue...	40.00	Reedurban, Ohio	60.00
Lyndhurst, N. J., Reed Memorial	96.67	San Francisco, Second	116.01
Mercer, Pa., First Church	74.00	Spokane, Washington, Second ...	75.85
Monessen, Pa.	20.00	Warrendale, Pa.	500.00
Mount Ayr, Iowa	23.13	Washington, D. C., River Road ...	74.00
Niagara, N. Y.	60.00	Weiser, Idaho	125.00
Oil City, Pa., Hasson Heights...	62.78	Wichita, Kansas, First Church ...	125.00
Oklahoma City, Northminster...	26.26	Wilmington, Delaware, First.....	74.76
Philadelphia, Pa., Mayfair	62.78	Youngstown, Ohio, Gibson Heights	50.00
Pittsburgh, Pa., West View	50.00		
Portland, Oregon, Kenton	100.00		
Portland, Oregon, Laurelhurst...	77.50	Total	\$6,041.91

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921	Sialkot City
Miss Helen Artman, 1920	Sheikhupura
Miss Margaret Ballantyne, 1941	Gujranwala
Miss Minnie E. Beatty, 1912	Abbottabad
Miss Lois Boyd, 1918	Sangla Hill
Miss N. Addaline Brandon, 1931	Sargodha
Miss Frances E. Brown, 1927, 1937	Lyallpur
Miss Theresa I. Brownlee, 1922	Sialkot City
Miss Evelyn Cathcart, 1925	Rawalpindi
Miss Marjorie Faught, R.N., 1933	Taxila
Miss Betsy Fleming, 1913	Sargodha
Miss Vida J. Graham, 1922	Pathankot
Miss Eva M. Hewitt, 1930	Campbellpur
Miss Alice G. Hill, 1938	Sheikhupura
Miss Janette Howland, 1921	Campbellpur
Miss Mary Kyle, 1904	Pasrur
Miss Glendine Lundquist, R.N., 1932	Sialkot City
Miss Laura R. MacLachlan, 1938	Pasrur
Miss Elizabeth F. McConnell, R.N., 1931	Jhelum
Miss Evelyn M. McKelvey, R.N., 1938	Sialkot City
Miss Margaret L. Murdoch, 1924	Sargodha
Miss Ruth M. Nichol, 1933	Pasrur
Miss Marian T. Peterson, 1930	Rawalpindi
Miss Willa M. Ramsey, 1921	Pathankot
Miss Laura Reynolds, 1924	Sangla Hill
Miss Helen V. Weede, 1928	Zafarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Hazel Bennett, 1908	261 Park St., Socorro, N. Mexico
Miss R. Jean Black, 1921	Petrolia, Pa.
Miss Marie E. Cash, 1926	322 E. North St., Lebanon, Indiana
Miss Margaret Fehlman, 1913	616 Arlington Place, Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924	57 Broadway, Frostburg, Md.
Miss Reba C. Hunsberger, M.D., 1921	5914 N. Pulaski, Philadelphia, Pa.
Miss Olive Laing, 1912	46 N. Duane Ave., Pittsburgh (5), Pa.
Miss Sarah Jane Lamont, 1928	440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920	1502 Penn Ave., Wichita, Kans.
Miss Louise Scott, 1916	102 New Castle St., New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936	McCrory Farms, R.D. 1, Homer City, Pa.
Miss Vivian L. Trimble, 1921	Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936	Ezel, Ky.
Miss Georga Wengert, 1920	Lebo, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881	231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897	Tarkio, Mo.
Miss Ella M. Gordon, 1893	Pattersonville, N. Y.
Miss Kate A. Hill, 1896	Eldora, Iowa
Miss Flora Jameson, 1903	312 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Mary E. Logan, 1891	325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902	17 S. Federal Highway, Lake Worth, Florida
Miss Rosa McCullough, 1879	Home for the Aged, Penn and Trenton Aves., Pittsburgh 21, Pa.

RETIRED HONORARY MISSIONARY

Miss Mary J. Campbell, 1884	612 Bruce St., Santa Ana, Calif.
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RETIRED (from Egypt)

Miss Rena L. Hogg, 1899	c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911	926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894	121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901	Fair Meadows, Limekiln Park, R.D., Chalfant, Pa.
Miss Laura B. Walker, 1904	1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Missions

Miss Margaret A. Bell, 1901	Payson
Miss Helen R. Brownlee, R.N., 1934	Assiut
Miss Anna B. Criswell, 1905	Assiut
Miss Leota Cabeen, 1909	Alexandria
Mrs. Ada A. Dunlap, 1926	Payson
Miss Lucia Dwight, 1919	Beni Suef
Miss Davida Finney, Litt.D., 1915	Cairo
Miss Eulalia D. Grether, 1929	Cairo
Miss Alice Grimes, 1924	Tanta
Miss Lois D. Kingan, 1926	Cairo
Mrs. John McMillan, 1937	Beni Suef
Miss Lucy Lightowler, 1921	Cairo
Miss Helen J. Martin, Pd. D., 1915	Cairo
Miss Evelyn McFarland, 1919	Cairo
Miss Elizabeth McKibben, R.N., 1924	Tanta
Mrs. William Fennell, 1937	Cairo
Miss Dora B. Mason	Assiut
Miss Carol E. McMillan, 1906	Beni Suef
Miss Sarah B. Meloy, 1923	Cairo
Miss Marion A. Paden, 1902	Tanta
Miss Venna R. Patterson, 1924	Cairo
Miss Frances Patton, 1922	Manama
Miss Stella Robertson, 1922	Cairo
Miss Martha A. Roy, 1938	Luxor
Miss Edna B. Sherriff, 1920	Assiut
Miss Nellie C. Smith, 1911	Cairo
Mrs. G. G. Gutteridge, 1939	Cairo
Miss Mary C. Thompson, 1939	Tanta
Miss Helen M. Walker, 1930	Assiut
Miss Ethel L. Weed, 1919	Alexandria
Miss Ida B. Whiteside, 1913	Luxor
Miss Elizabeth M. Wilson, 1932	Payson
Miss Ruth A. Work, 1904	Assiut
Mrs. A. F. Huish, 1939	Cairo
Miss Laura Wright, 1921	Tanta

NOW IN THIS COUNTRY (from Egypt)

Mrs. Mary K. Coventry, 1918	Americus, Kansas
Miss Mary Frances Dawson, 1922	808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925	Goldfield, Iowa
Miss Elsie French, 1909	606 Ogden Ave., S., Escanaba, Mich.
Miss Martha C. Glass, 1921	800 E. Second Ave., Monmouth, N. J.
Miss Alfaretta M. Hammond, 1904	State Hospital, Warren, Pa.
Miss Jeannette McCrory, 1916	Sterling, Kans.
Miss Helen J. Noordewier, 1921	Warm Springs, Oregon
Mrs. Rachel T. Seiver, 1925	1057 S. Genessee St., Los Angeles, Calif.
Miss Jane C. Smith, R.N., 1922	235 East 49th St., New York, N. Y.
Miss Marie F. Tait, 1925	R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, LL.D., 1917	Tarkio, Mo.
Miss Esther W. Wilson, 1919	332 Waugh Ave., New Wilmington, Pa.
Miss Margaret A. Work, 1924	E. Platte Ave., Fort Morgan, Colo.

THE SUDAN—c/o American Mission

Miss Mary E. Cole, 1919	Omdurman
Miss Una Cole, 1918	Khartoum North
Miss Mary V. Ewing, R.N., 1939	Doleb Hill
Miss Ray Huffman, R.N., 1924	Nadi
Miss Marguerite McClellan, 1926	Khartoum North
Miss Mary Jane McKnight, 1922	Wad Medani
Miss Aulora R. McIntyre, 1911	Wad Medani
Mrs. Alan Theobald (nee Ellen P. Smith, 1933)	Khartoum North
Miss Mary Smith, M.D.	Nadi
Miss C. Blanche Soule, R.N., 1921	Nadi
Miss Frances Turk, R.N., 1921	Khartoum North

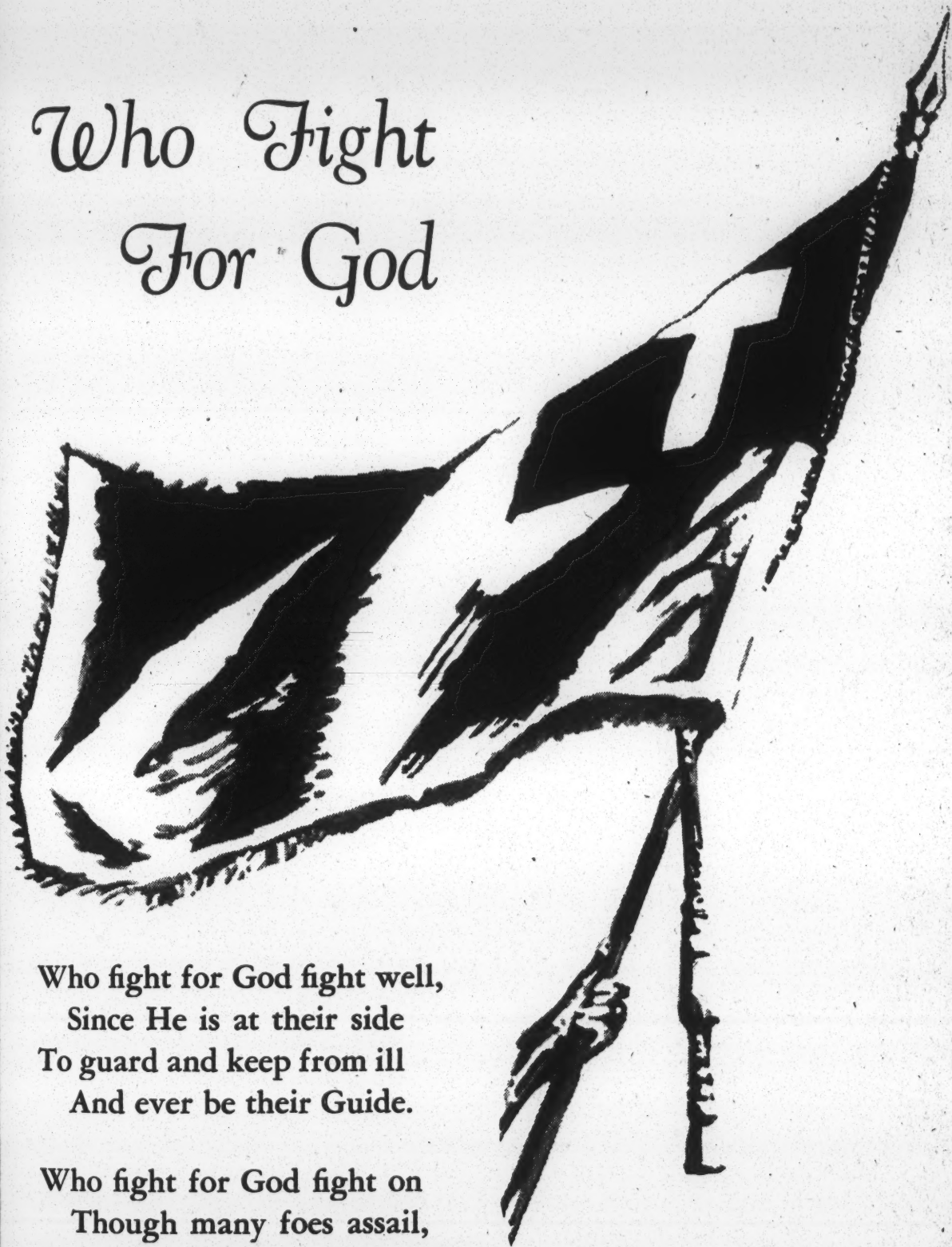
NOW IN THIS COUNTRY (from The Sudan)

Miss Elsie E. Grove, 1912	R. D. 3, Poughkeepsie, N. Y.
Miss E. Verna Pillow, 1930	Morgan Hill, Cal.

ETHIOPIA—c/o American Mission

Miss Ruth C. Beatty, R.N., 1921	Addis Ababa
Miss Isabel Blair, 1922	Addis Ababa
Mrs. A. W. Pollock, R.N., 1942	Gore
Mrs. Ruth Lobaugh Walker, 1923	Addis Ababa

Who Fight For God



Who fight for God fight well,
Since He is at their side
To guard and keep from ill
And ever be their Guide.

Who fight for God fight on
Though many foes assail,
For well they know God's power
Shall ultimately prevail.

Who fight for God fight now
In days of stress and strife,
That men may learn of peace
And find eternal life.

*Elsie
Webling
Fulton*

The Unnamed Woman

"There came a woman . . ." Mark 14:3.

Up and away like dew in the morning,
Soaring from earth to its home in the sun,
So let me steal away, gently and lovingly,
Only remembered by what I have done.

My name and my place and my tomb all forgotten,
The brief race of time well and patiently run,
So let me pass away peacefully silently,
Only remembered by what I have done.

Gladly away from this toil would I hasten,
Up to the crown that for me has been won,
Unthought of by man in reward and in praises,
Only remembered by what I have done.

Up and away like the odors of sunset
That sweeten the twilight as darkness comes on,
So be my life—a thing *felt* but not noticed,
And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness
When the flowers that it comes from are closed up and gone,
So would I be to the world's weary dwellers,
Only remembered by what I have done.

I need not be missed if my life has been bearing,
As the summer and autumn move silently on,
The bloom and the fruit and the seed of its season;
I am still remembered by what I have done.

I need not be missed if another succeed me,
To reap down those fields that in spring I have sown;
He who ploughed and who sowed is not missed by the reaper;
He is only remembered by what he has done.

Not myself but the truth that in life I have spoken,
Not myself but the seed in life I have sown,
Shall pass on to ages—all about *me* forgotten,
Save the truth I have spoken, the things I have done.

So let my living be, so be my dying,
So let my name be emblazoned, unknown—
Unpraised and unmissed I shall still be remembered
Yes, but remembered by what I have done.

Horatius Bonar.